

THE
Poor-Man's Help,
 AND
Young-Man's GUIDE:
 CONTAINING

- I. Doctrinal Instructions for the Right Informing of his Judgment.
- II. Practical Directions for the General Course of his Life.
- III. Particular Advice for the well managing of every Day.

* With Reference to his

- | | | |
|------------------------|----|-----------------------------|
| I. Natural Actions. | }} | III. Necessary Recreations. |
| II. Civil Employments. | }} | IV. Religious Duties. |

Unto which is added,

Principles of Religion, useful to be known, believ'd, and practis'd, by such as desire to receive the *Holy Communion* with Benefit and Comfort. With Forms of PRAYER for Families and single Persons.

A L S O

Divine H Y M N S on several Occasions.

By *William Burkitt*, M. A. of *Pembroke-Hall* in *Cambridge*, late Vicar of *Dedham* in *Essex*.

The Twentieth Edition, with Additions.

London. Printed for Dr M^r Winter and A. W^hite,
 A. Buttsworth and C. Hitch, J. Downing, R. Ford,
 J. Clark, R. Hett, J. Oswald, and L. Jackson.

MDCCXXXII.

Imprimatur,

July 9. 1693.



A. BARKER.



TO THE
PEOPLE
OF MY
CHARGE.

 *T*is none of the least or most
inconsiderable Arguments to e-
vince and prove the Dignity and
Preciousness of the Soul of Man,
that Almighty GOD has been pleas'd to
institute a Sacred and Divine Office in his
Church, on Purpose for the Benefit and
Advantage of it: and to appoint a distinct
Order of Men (his Ministers I mean) whose
whole Employ and Concern it is peculiarly
to watch over the Souls of his People, and
to be accountable to him for the same.
In this delightful Service of GOD, and of
your Souls, I have now worn out more than

To the People

three Apprentisships among some of you, endeavouring, with my utmost Care and Diligence, to excite the Careless and Unconcern'd Sinner on the one Hand, and to direct the Weak and Doubting Christian on the other, to the Practice of their respective Duties; for it is hard to say from which Religion suffers most, whether from the Want of Zeal in some, or from the Mistakes of Zeal in others. Besides, my Publick Advices to you in GOD's House, your Consciences can witness for me, that I have taken some Pains (and, if GOD continue my Health, I resolve to take much more) in the Duty of private Inspection and Ministerial Conference with you, in your own Houses, in order to your Preparation for that Venerable Ordinance of the Lord's-Supper, which, to the great Scandal of our most Holy Religion, is so shamefully neglected by Multitudes of Persons professing Christianity, of all Perswasions amongst us; exhorting you also to set up Religion and the Worship of GOD in your private Families, that GOD may dwell where you dwell. But the Answer of many of you has been this: We want Abilities; we are willing, but not able to perform those Duties without some Assistance: In great Charity therefore to those of you who want such a Help as this,
and

of my Charge.

and are willing to make Use of it, I put this small Paper into your Hands, which I entreat you to accept, both as an Instance of my Duty, and as a Monitor of your Own.

Know assuredly, Sirs, it will be the Portion of many of God's Ministers at the Great Day (I pray God it may never be mine) to be called forth as Witnesses against their own People, when Almighty GOD will thus interrogate us in the Presence of Men and Angels: " Did you not admonish this People of the Sin and Danger of a resolute
" Impiety? Did you not warn them of
" their Neglect of Sacraments and Holy
" Duties, publickly, privately, and personally? Must we not plainly and faithfully declare, That all our melting Entreaties and passionate Importunities, could never prevail with you to part with your Sins, but you would chuse rather to gratify your Lusts, than to obey your Reason? Then will our Lord say unto us, " I pronounce
" you Pure and Innocent from the Blood of
" these Men. O joyful Word to us! But to Sinners will be say, " Your Destruction
" be upon your own Heads: What could
" I, or my Ministers, have done more for
" you, that has not been done? Therefore,
" Depart ye Cursed into Everlasting Misery. O doleful Words to them! GOD

To the People

grant that your and my Ears may never bear it.

Beloved, it is your Commendation and my Comfort, that when in this wanton Age a Spirit of Giddiness has possess'd the Minds of many, that they are tossed to and fro with every Wind of Doctrine, trying all Things indeed, but holding fast Nothing, you have been unanimous in this Part of your Duty, keeping close to the publick Assemblies, and continuing stedfast in the Apostles Doctrine, and Christian Fellowship, and in breaking of Bread, and in Prayers.

*But know that the best Communion and best Religion in the World, the holiest Doctrine, and the purest Worship, will be of no avail to impure Worshippers and impure Livers. GOD grant therefore that you and I may oblige our selves to such an eminent and exemplary Piety of Conversation, in all the several Instances of our Duty, as may render the unspotted Religion of the Holy Jesus venerable to the World: and may Almighty GOD, who sometimes delights to do great Things by weak Means, be pleas'd to succeed this well-design'd Endeavours of mine, in order to your Advantage, that so in GOD's House, and in your Own also, the most
solemn*

of my Charge.

*solemn Acts and Exercises of Religious
Worship may be perform'd by you, with
such a becoming Gravity and Sincerity of
Devotion, that the Name of our Holy Lord
may be glorified, your Souls comforted with
the Sense of Pardon and Peace here, and
everlastingly refresh'd with Joys unspeak-
able and full of Glory hereafter: so
prayeth*

Your Affectionate Minister,

Deabam,
1693.

William Burkitt.



The C O N T E N T S.

Chap. I.	Containing Doctrinal Instructions, for right informing of the Judg- ment,	page 1
Chap. II.	Containing practical Directions for the general Course of our Lives,	12
Chap. III.	Containing particular Advices for the well-managing of every Day,	20
Chap. IV.	Of glorifying God in our Natural Actions of Eating, Drinking, and Sleep- ing,	22
Chap. V.	Of glorifying God in our particular Callings and Civil Employments,	29
Chap. VI.	Of glorifying God in our Recrea- tions,	33
Chap. VII.	Of glorifying God in our Reli- gious Duties,	37
Chap. VIII.	Of glorifying God in Publick Worship,	41
Chap. IX.	Of glorifying God in Family Worship,	48
Chap. X.	Of glorifying God in secret Du- ties,	57
Chap. XI.	Of reading the Holy Scriptures daily,	63
Chap. XII.	Of bearing the Word preach'd,	71
Chap. XIII.	Concerning the Lord's Supper,	78
Chap. XIV.	Containing an earnest Exhor- tation to the Love and Practice of Uni- versal Holiness,	105

THE
Poor-Man's Help,

AND

Young - Man's GUIDE.

CHAP. I.

*Containing Doctrinal Instructions for the
right informing of the Judgment.*

Nothing concerns Mankind in general, so much as the Salvation of their Souls: This is the *One Thing needful*, and that which they are above all Things to mind and regard.

Now, in order to every Man's Salvation hereafter, Three Things are indispensably necessary here, namely, a right *Knowledge*, a right *Faith*, and a righteous *Life*. Knowledge is the Foundation of our Faith, and Faith the Foundation of our Obedience, and Obedience the Condition of our Happiness: For altho' a Man may know the Will of God, and not do it, yet he can never do it acceptably and not know it. A wilfully ignorant Man can neither serve God, nor be saved by him.

Towards the attaining of this Knowledge and Belief, which is so absolutely necessary to

Doctrinal Instructions

Salvation, three great Things are required, an humble Sense of our own Ignorance, a Teachable Disposition and Readiness of Mind to receive Instruction, accompanied with an earnest Invocation, and fervent Calling upon God for the promised Illuminations of his Holy Spirit.

More particularly the Chief and Fundamental Principles of our Religion, necessary to be known and believed by all Persons, in order to their Everlasting Salvation, are these Four: I. Concerning God. II. Concerning Man. III. Concerning Jesus Christ, the Mediator between God and Man. IV. Concerning the Way and Means to obtain Salvation by Christ, the only Mediator.

I. Concerning GOD.

It is necessary to know and believe the following Particulars: Namely,

1. That God is an infinite, invifible and Immortal Spirit, without Bodily Parts or Passions, Almighty, All-knowing, every where present, most Wise and Holy, most Just and Righteous, most Good and Gracious: The following Scriptures will confirm your belief of the Truth of this, *viz.* St. *John* 4. 24. *God is a Spirit.* St. *Luke* 24. 39. *A Spirit hath not Flesh and Bones:* Excd. 34. 6, 7. *The Lord passed by and proclaimed his Name, The Lord God, gracious and merciful, long-suffering, abundant in Goodness and Truth.*

2. That there is but one true and ever-living God, who being one in Nature, is yet Three in Persons, Namely, the Father, the Son, and the Holy Ghost, each Person having his

his proper Part and Office in the Salvation of lost Sinners. Namely, the Father as the Original and Fountain of it, the Son as the Manager and Transacter of it, and the Holy Ghost as the Applier and Sealer of it: See the following Scriptures, *Deut. 6. 4. The Lord thy God is one Lord. 1 John 5. 7, There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One: St. John 15. 26. But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: Eph. 4. 30. Grieve not the Holy Spirit of God, whereby you are seal'd unto the Day of Redemption.*

3. That this Ever-living and Holy Lord God, by his Almighty Power and infinite Wisdom, created the World, and all Things therein, out of nothing, and by his effectual Providence doth sustain and preserve them in Being; and doth likewise govern and dispose of all things to his own Glory. *Nebem. 2. 6. Thou art Lord alone, who hast made the Heavens, and the Heaven of Heavens, with all their Host, the Earth and all that are therein, and thou preservest them all.*

II. Concerning Man.

We are to know and believe,

1. That Almighty God created Man (*Adam*) after his own Image, which consisted in Knowledge, Righteousness, and true Holiness, giving him an Holy Law for the Rule of his Obedience, with Power to keep it, and a Promise of Life upon Condition of keeping

keeping it. *Gen. 1. 27. So God created Man in his own Image, in the Image of God created he him. Eccles. 7. 29. This only have I found, that God made Man upright.*

2. That Man (*Adam*) being created in an Holy State, yet in a mutable Condition, and under Possibility of falling, being tempted by Satan, and left to the Freedom of his own Will, did actually fall from his Estate of Innocency and Integrity, into a State of Sin and Misery; *Gen. 3. 6. And when the Woman saw that the Tree was good for Food, and pleasant to the Eye, she took thereof, and did eat, and gave also unto her Husband, and he did eat. Eccles. 7. 29. God hath made Man upright, but he hath found out many Inventions.*

3. That by reason of Man's Fall, his Nature is wholly corrupted with Original Sin, which is the Seed and Root of all other Sins, derived upon us by Natural Generation, whereby we are disabled to that which is spiritually Good, and inclined to that which is Evil and Sinful. *Gen. 5. 3. And Adam begat a Son in his own Likeness, after his Image. Psal. 51. 1. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me. Rom. 8. 22. So then they that are in the Flesh cannot please God.*

4. That the Punishment due to every Sin is Death and Hell; all Miseries, Temporal, Spiritual and Eternal: *Rom. 6. 23. The Wages of Sin is Death. 2 Thess. 1. 9. They shall be punish'd with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

5. That Almighty God, pitying the deplorable

for informing the Judgment.

5

able Misery of our fallen Estate, has found out a Way, and appointed a Means for our Deliverance from the Power and Punishment of Sin, by a Mediator and Redeemer: Tit.

3. 4, 5, 6. *After that the Kindness and Love of God our Saviour towards Man appeared, according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

III. *Concerning Christ the Mediator between God and Man.*

We ought to know and believe,

1. That Jesus Christ, the Eternal Son of God, the second Person in the Trinity, is the only Redeemer of lost Man, and the only Mediator betwixt God and Man, from whom alone we are to expect Life and Salvation, 1 Tim. 2. 5. *There is one God, and one Mediator betwixt God and Man, the Man Christ Jesus.* Acts 4. 12. *Neither is there Salvation in any other, for there is no other Name given under Heaven by whom we must be saved.*

2. That Jesus Christ our Redeemer was both God and Man, having two Natures in one Person, a Divine Nature as he was God, and a humane Nature as Man; in which Humane Nature he suffer'd for Sinners, and in his Divine Nature satisfied the Justice of God for Sin: Acts 20. 28. *Feed the Church of God, which he has purchased with his own Blood.* Heb. 10. 10. *By the which Will we are sanctified thro' the offering of the Body of Jesus Christ once for all.*

3. That Christ our Redeemer having taken upon

upon him our Nature, liv'd here upon Earth above three and thirty Years, and did in our Stead, and for our Sin, give full Satisfaction to the Justice of his Father, by enduring most grievous Torments in his Soul, and by undergoing most painful Sufferings in his Body; was crucified, died, and was buried, and by his Death did conquer Sin and Satan, Death and Hell. Read the 26th and 27th Chapters of St. *Matthew*, which give a large Account of our Saviour's Sufferings.

4. That Jesus Christ on the third day arose again from the Dead, with the same Body in which he suffered, with which Body also he ascended into Heaven, and sitteth there, at the Right Hand of his Father, to intercede for us, and by his Intercession in Heaven making Application of that Redemption which he wrought on Earth, from whence, at the end of the World, he shall come again to judge both Men and Devils, and to determine their Final and Eternal State, see Rom. 8. 34. *Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.* St. Matt. 13. 41, 42. *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all Things which offend; and them that do Iniquity, and shall cast them into a Furnace of Fire, where shall be weeping and weeping, &c.*

IV. Concerning the Way and Means to obtain Salvation by Christ.

1. That the Way and Means appointed by God

for informing the Judgment.

2

God for the Sinners Salvation thro' Jesus Christ the Redeemer, is by Faith, Repentance, and sincere Obedience : So saith the Apostle, Eph. 2. 8. *By Grace ye are saved thro' Faith.* Acts 11. 18. *Then hath God also to the Gentiles granted Repentance unto Life.* Heb. 5. 9. *Christ became the Author of Eternal Salvation to them that obey him.*

2. That saving Faith is a Grace of the Holy Spirit wrought in us by the Ministry of the Word : whereby we do in our Understandings assent to the Doctrine of the Gospel as true, and with our Wills embrace it as good ; and, according to that Revelation, to depend upon the Merits of Christ alone for Pardon of Sin and Eternal Life, on such Conditions as the Gospel has assured them upon ; Rom. 10. 10. *With the Heart Man believeth unto Righteousness.* St. John 6. 68, 69. *We believe and are sure that thou art Christ the Son of the Living God : To whom shall we go ? Thou hast the Words of Eternal Life.*

3. That true Repentance consists in an hearty Trouble and Sorrow for Sin past, in an humble Acknowledgment and penitential Confession of Sin both past and present, but chiefly in such stedfast Purposes and Resolutions against Sin for the time to come, as do produce actual Reformation and Amendment of Life, 2 Cor. 7. 11. *Ye sorrowed after a godly sort, what Carefulness did it work in you, yea what Indignation, yea what Fear, yea what vehement Desire, yea what Revenge ?* Isa. 55. 7. *Let the Wicked forsake his Way, and turn, &c.*

4. That Repentance being a real Change and
Refor-

Reformation of our Lives, to defer it to a sick Bed and a dying Hour puts the Soul upon a mighty Hazard, it being then impossible to know the Truth of our Repentance, when we want Time and Opportunity to make Trial of the Sincerity of it. St. Matth. 3. 8. *Bring forth therefore Fruits meet for Repentance.* Isa. 55. 6. *Seek ye now the Lord whilst he may be found, and call upon him whilst he is near.* 2 Cor. 6. 2. *Behold, now is the accepted Time.*

5. That sincere Obedience consists in a Conformity of Heart and Life to the Word and Will of God, from an unfeigned Love to God, and a sincere Delight in keeping his Commandments. Psal. 40. 8. *I delight to do thy Will, O my God, yea, thy Law is within my Heart.* Acts 24. 16. *Herein do I exercise my self, to keep always a Conscience void of Offence, towards God, and towards all Men.*

6. That the Obedience of the best of Christians in this Life is but imperfect, attended with much Weakness, and accompanied with manifold Imperfections; which yet upon our humble Acknowledgment God will graciously pardon, and for Christ's Sake mercifully accept; Job 9. 20. *If I justify my self, my own Mouth shall condemn me; If I say I am perfect, it shall also prove me perverse.* 2 Chron. 39. 18, 19, 20. *The good Lord pardon every one that prepares his Heart to seek God; though he be not cleansed according to the Purification of the Sanctuary. And the Lord hearken'd to Hezekiah, and heal'd the People.*

7. That no Obedience is sincere, but that which is Universal, and causes us to have an abiding

for informing the Judgment. 9

abiding respect unto all God's Commandments, to obey them, and to all Christ's Institutions, to observe and follow them: Psal. 119. 9. *Then shall I not be ashamed when I have respect unto all thy Commandments.* St. Matth. 28. 20. *Teaching them to observe all things whatsoever I have commanded you.*

8. That the great Commands of God, are to love him with all our Hearts, with all our Souls, with all our Strength, and to love our Neighbour as our selves. Matt. 22. 37, 38. *Thou shalt love the Lord thy God with all thy Heart, &c. This is the first and great Commandment: and the second is like unto it, thou shalt love thy Neighbour as thyself.*

9. That the great Institutions of Jesus Christ under the Gospel, are his Word and Sacraments, to wit, *Baptism* and the *Lord's Supper*, which he commands all his Disciples and Followers most religiously to celebrate, until his coming again unto Judgment, St Matth. 28. ult. *Go teach all Nations, baptizing them, &c. And lo, I am with you always, even unto the end of the World.* 1 Cor. 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

10. That *Baptism* is a Holy Institution of our Saviour's, for the Benefit of Believers and their Children; wherein, by the outward washing with Water, in the Name of the Father, Son, and Holy Ghost, is signify'd the spiritual washing of the Soul by the Blood and Spirit of Christ, from the Guilt and Filth of Sin, Eph. 5. 25, 26. *Christ lov'd his Church, and gave himself for it, that he might sanctifie and cleanse*

cleanse it by the washing of Water, and the Word.

11. That the Lord's Supper is an holy Ordinance, wherein (by Bread broken, and Wine pour'd out) the Death of Christ is shew'd forth, and all the Benefits of his Death are represented, apply'd, and seal'd unto worthy Receivers, 1 Cor. 10. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? &c.*

12. That the End of this Ordinance is to be a Memorial of Christ's Death; to strengthen our Faith in him; to encrease our Communion with him; to be a spiritual Banquet, wherein we feed upon him, in order to our Spiritual Nourishment and Growth in Grace, 1 Cor. 11. 26. *As oft as ye eat this Bread, and Drink this Cup, ye do shew the Lord's Death till he come.*

13. That all such as are truly penitent for Sin past, and holily resolv'd against Sin, and to lead a new Life for the time to come, tho' their Grace be weak, their Doubts many, and their Fears great, yet ought they often to come to this heavenly Banquet for Spiritual Strength and inward Comfort. St. John 6. 51. *I am the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever.*

14. That it is the Duty of every one, who would be a worthy Receiver of the Lord's Supper, to prepare himself, to examine his Conscience, to make Proof of his Knowledge, Faith, and Charity, and so to eat of this Bread, and drink of this Cup. See 1 Cor. 11. 28. *But let a Man examine himself, and so let him eat*

for informing the Judgment. 11

eat of that Bread, and drink of that Cup.

15. That the Danger of unworthy Refusing is certainly as great as the Danger of unworthy Receiving; the Neglects of Duty are as dangerous and damnable as the Acts of Sin, and Sins of Omission are certainly damning as well as Sins of Commission. St. Matth. 3. 10. *Every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire.*

16. That God hath appointed a Time in which he will judge all Persons as well for their Omissions of Good, as for their Commissions of Evil; and every one shall receive an unalterable Sentence according to his Works, Rev. 20. 12. *I saw the Dead standing before God, and the dead were judg'd according to their works.*

17. That those who have here done Good, shall be absolv'd and accepted, and shall inherit a Kingdom of Glory prepared for them, where they shall both see and resemble their Blessed Saviour in perfect Holiness and endless Happiness.

18. That such as have done Evil, and dy'd in their Impenitence, shall suffer an everlasting Imprisonment with Devils and damned Spirits, in Blackness of Darknels for ever, undergoing the perpetual Gnawing of the Worm that dieth not, and the extream Torments of the Fire which never shall be quench'd. St. John 5. 28. *Marvel not at this, for the Hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.*

CHAP.

C H A P. II.

*Containing Practical Directions for the
general Course of Life.*

*I. Directions for the right ordering of our
Thoughts.*

IN order to the right governing of thy daily Thoughts, observe the following Rules.

1. Think frequently with thy self, that as thy Pulse will be continually beating, so thy Thoughts will be always working to thy dying Hour, and therefore had need be well employ'd. *As a Man thinketh in his Heart, so is he*, Prov. 23. 7.

2. Think often what a World of Sin a Man may be guilty of in his Thoughts; Atheism, Blasphemy, Idolatry, Adultery, Murder, and what not: That is, when he approves his Thoughts, and his Will consents to them; for otherwise his evil Thoughts are not Sins, but only Temptations, which he ought rather to rejoice that he can resist, than grieve and condemn himself because he feels them. Nay, often evil Thoughts are not so much as Temptations, as in distracted, light-headed, melancholy Persons, where they are Necessity and a Disease: then they are (I say) Sins, when they are encourag'd, and nourish'd, and dwelt upon, and liked, and assented to. Believe thy self then to be no less accountable to God for such Sins of thy Thoughts, than of thy Words and Actions; Eccles. 12. 14. *God shall bring every secret thing into Judgment, whether it be good, or whether it be evil.*

3. Think

3. Think often what a glorious Theme and Subject for thy Thoughts God has provided and laid before thee, as Himself and his Attributes, his Son in his Nature, Life, and Actions, his Holy Spirit in all it gracious Operations, his Word and Promises in his Works of Creation, Preservation, Redemption, &c. Astronomy does but survey a Dunghil, in Comparison with what Christianity contemplates: Stars are but dirty Clods, compar'd with that Glory which lies within the reach of the Christian's Thoughts.

4. Think every Morning what good Offices thou hast to do that Day, and so think all the Day, in relation to thy Dealings in the World, as if all thy Thoughts were written on thy Forehead for the whole World to read them, and so act every Day as if thou hadst a thousand Eyes upon thee.

5. Think thy own Condition to be certainly the best, because the Wisdom of God sees it best for thee; if thou hast not so much as others, yet thou hast that which is appointed for thee: In Heaven our Reward shall be, not according to the good Things we have receiv'd here, but according to the good Works which we have done here. At the reckoning day he will be accounted the wisest Man that has laid out his Time in good Duties, and his Treasure in good Works.

6. Think Contentment to be the truest Riches, and Covetousness the greatest Poverty. He is not rich that hath much, but he that has enough. That Man is poor that covets more, and yet wants a Heart to enjoy what he has already.

7. Think

7. Think it not part of thy Business curiously to search into other Mens Lives, but narrowly to inspect the Errors of thine own: It is much better to amend one Fault in our selves, than to find out an hundred Faults in another.

8. Think it a greater Virtue to forgive one Injury, than to do many Kindnesses, because it is harder, and more against Nature. But let not the doing one, hinder thee from doing the other, for both are necessary.

9. Think him no true Friend whom one Injury can make thine Enemy. He must have no Friends, that will have a Friend with no Faults.

10. Take a View of thy Thoughts every Night, as the Master does of his Servant's Work every Day, and so think (if possible) of all Things now, as thou wilt think of them when passing into Eternity.

II. *Directions for the right ordering of our Words.*

Speech is a very Noble and Advantageous Benefit to Man, by which he excels the whole Creation: Our Tongue is our Glory, the Index and Expresser of our Mind and Thoughts, the Instrument of our Creator's Praise; and there is no Subject so sublime and honourable for the Tongue of Man to be employ'd about, as the Word and Works of God. There's a great Difficulty in governing of the Tongue, it being a proud and active Member, and therefore the Scripture places much of Religion in *bridling of the Tongue*. St. James 1. 26.

It is the great Wisdom of a Man to know when and what to speak; how and when to be

be silent; for a Man may sin both Ways, by over-much Silence, as well as by over-much speaking. Wo unto us if we want a Tongue to publish God's Truth, to plead God's Cause, to vindicate God's Honour, and to sound forth God's Praise.

To avoid all Extreame remember this Rule.

1. Accustom not thy Self to speaking over-much, and before thou speakest, consider: Let not thy Tongue run before Reason and Judgment bid it go: If the Heart doth not premeditate, the Tongue must necessarily precipitate.

2. Let the Matter of your Speech be both true and profitable, True (logically) by an Agreement betwixt the Thing and your Words, without Falshood; and True (morally) by an Agreement betwixt your Tongue and Heart, without Diffimulation.

3. Speak always to God with extraordinary Dread and Caution, and always of him with a profound Veneration and Awfulness of Regard.

4. Speak of holy Things frequently, but always seriously; yet place not Religion in Talk only, nor measure *Goodness* by *good Works*; 'tis much easier to talk like a Saint, than to be one.

5. If thou canst not speak well of thy Neighbour, be silent, except the Glory of God and the Good of others oblige thee to speak.

6. Speak not well of any undeservedly, that's sordid Flattery: Speak not well of thy self, tho' never so deserving, lest thou be tempted to Vain-glory, but value more a good Conscience, than a good Commendation.

7. Speak not in high Commendation of any Man

Man to his Face, nor censure any Man behind his Back, but if thou knowest any thing good of him, tell it unto others; if any thing ill, tell it privately and prudently to himself.

8. Speak not well of thy self, tho' others do so, and yet give no Occasion to others to speak otherwise than well of thee. Neither speak thine own Praises, nor greedily hear them; but when any thing relates to thy own Commendation, watch against the Vanity of Self-applauding.

9. Speak not censoriously of thy Betters, nor scornfully of thy Inferiours, nor boastingly of thy self.

10. Speak always Truth, especially when call'd forth to speak it; and abhor Lying as you abhor the Devil, who is *the Father of Lies*, and Tormenter of Lyars.

11. Swear not falsely before a Magistrate, for this is an Appeal to God as your Judge, and an Engagement of God to be your Avenger: Therefore, whenever you take an Oath, look that the Cause of it be necessary and weighty, the Manner of it grave and solemn, and the End of it honest and sincere.

12. Swear not rashly in your ordinary Discourse, for this will render the Truth of all you say suspected by wise Men; He that swears vainly, ought not to be much credited when he speaks truly; because he that dreads not an Oath, will not tremble at a Lye.

III. *Directions for the Right Ordering of our Actions.*

Our Actions having a far greater Force than our Words, to make an Impression upon the Mind

Minds and Manners of Men whom we converse with, it highly concerns us to exercise great watchfulness over our selves in all the Actions of humane Life, and to be exactly circumspect in our daily walking, performing our Duty to God, our Neighbour, and our selves, in such a manner, that God may be glorified, Religion adorn'd, our Neighbour edified, and our own Souls saved. In order to that End, the following Rules may be helpful.

1. Look carefully that Love to God, and Obedience to his Commands, be the Principle and Spring from whence thy Actions flow; and that the Glory of God, and the Salvation of thy Soul, be the End to which all thy Actions tend; and that the Word of God be thy Rule and Guide in every Enterprize and Undertaking: Gal. 6. 16. *As many as walk by this Rule, Peace be on them, and Mercy.*

2. Enterprize and undertake no Action without Advice from Heaven, asking Counsel of God by Prayer. He blesteth or blasteth our Endeavours, according as we own our Dependence upon him, and Engagements to him.

3. Then serve the Providence of God in the Use of all lawful and fit Means for attaining thy End in all honest Undertakings, having first recommended them to the Divine Blessing: for know that the Providence of God works ordinarily in a Way of Concurrence with our Endeavours; therefore follow Providence, but never run before it.

4. Do no Action upon which thou may'st not warrantably pray for God's Blessing: Do nothing for which thou shalt need to ask God's

Pardon. Let thy first Care be, not to do an ill Action; thy next Care, to repent of it.

5. Offend not either God or thy Neighbour knowingly and deliberately; but if thou fallest by surprize, confess it; for Confession is some Part of Satisfaction: By denying a little Sin, thou makest it greater; but by confessing a great Sin to God, thou makest it as none at all, if after Confession thou forsake it.

6. Be strictly just in all thy Dealings with Man, and think not thy self discharg'd from the Duty of Righteousness towards thy Neighbour, by any extraordinary Measure of pretended Zeal and Piety towards God; for all such Pretences to Piety are but Hypocrisie, if Men be not really Honest, as well as seemingly Devout: for Dishonesty and Unrighteousness will certainly shut Men out of Heaven, as well as Impiety and Profaneness.

1 Cor. 6. 9.

7. Think it not sufficient that you do not do an ill thing, but you must not do an hard thing to any, but be kind and charitable, as well as just and honest; always endeavouring to do the utmost good you can, by a Life of universal Usefulness.

8. Deride not any Man's Deformities, but bless God that they are not *thine*. Men shall answer at God's Bar for their vicious Habits, but not for their natural Imperfections.

9. Never forget the Kindnesses which others do for you: Never upbraid others with the Courtesies which you do for them.

10. Be covetous of nothing but of doing Good, and prodigal of nothing but of good Counsel.

11. Pro-

11. Promise nothing which may Prejudice thee in the Performance, but perform what thou hast promis'd, tho' it be to thy real Prejudice, except it be unlawful. A wise Man measures his Promises by his Abilities, but he measures his Performances by his Promises.

12. Always judge of Men by their Conversation towards God, never by God's Dispensation towards them.

13. Let not what is falsely talk'd of thee ever trouble thee, for an ill Report makes nobody an ill Man: be careful to do nothing that deserves to be ill spoken of, and then let it never trouble thee to be ill spoken of undeservedly.

14. Revenge not an Injury tho' thou couldst, yet shew that thou art able to revenge it if thou wouldst. To revenge a Wrong done unto thee, is a greater Wrong to thy self than the Injury receiv'd by thee. Beware when others hurt thee, that thou hurt not thy self.

15. Unwillingly undertake a Suit of Law, and most willingly make an end of it. Chuse rather to buy Quietness with some Loss, than to gain much by Strife and Contention; for going to Law is one of those lawful Things which is very difficultly manag'd without Sin: 'Tis rare if a Man wrongs not his Soul, by righting his Estate.

16. Look upon Obedience to the Authority which God has set over you (in all lawful unforbidden Things) to be a necessary and indispensable Duty. In all such Cases, it is not for Men of private Capacity to dispute, but to obey.

C H A P. III.

Containing particular Advices for the well-managing of every Day.

1. **B**egin and end every Day with God: In the Morning when you awake, accustom your self to think first upon God, and let him have your first awaking Thoughts; lift up your Hearts to God reverently and thankfully for the Rest in the Night past, and let your first Discourse be agreeable to your Thoughts. *Psal. 139. 18. When I awake, I am still with thee.*

2. Spend that Time which must necessarily be allow'd for the dressing of your selves in fruitful Meditation on the great Mercy of a Night's rest, and of your renew'd Time. Think how many spent that Night in Hell, how many in a Prison, how many worried out that Night in tormenting Pains, and languishing Distempers, weary of their Beds and their Lives together: Think also how many Souls were the last Night summon'd from their Bodies, to appear before the dreadful God, and how soon your last Night may come.

3. Let secret Prayer, by your self alone, be constantly perform'd, before the Work of the Day be undertaken: It is much better to go from Prayer to Business, than from Business to Prayer, in regard of the Mind's Freedom from distracting Thoughts; because also, if the World gets the Start of Religion in the Morning, 'tis hard for Religion to overtake the World all the Day after.

4. Let

for the well-managing of every Day. 21

4. Let Family-Worship be performed constantly and seasonably, at that Hour which is freest in regard of Interruption; and look that it be reverently and spiritually performed; Call not then for the Cushion, when there is more need of the Pillow.

5. Then set about and follow the Labour of your Calling with Diligence and Industry: He that says, *Be fervent in Prayer*, says also, *Be not slothful in Business*, Rom. 12. and let the Day be spent in your Calling watchfully, watching the Company you converse with, and the Corruption which you find stirring in you; but especially watch against those Temptations which the Company you are with, the Place you are in, or the Work and Calling you are about, may expose you to, or lay you under.

6. When about your Calling, if alone, improve the Time in fruitful Meditation, and holy Ejaculations, or short Prayers, which are no hindrance at all to your worldly Business; if in Company, in such profitable Discourse as may tend to make thy self and others both wiser and better.

7. In doing your Duty in the Labours of your Calling, humbly depend upon God's Fatherly Care for a comfortable Subsistence for thy self and Family, and compose thy Mind in all Conditions of Life, to a quiet and steady Dependance on Divine Providence, being anxiously careful for nothing, but *casting all your Care upon him, that careth for you*.

8. Heedfully observe all the Passages of Divine Providence daily, both towards thy self and others; and those providential Dispensations which thou canst not thoroughly

understand, endeavour awfully to admire.

9. In all Places, and in all Companies, remember the Presence of God, and walk continually as under the View of his all-seeing and observing Eye. Often consider that God is every where present, and then you will study to be every where holy.

10. Walk every Day with an high Esteem of the Preciousness, Swiftmess, and Irrecoverableness of your Time, and resolve to spend it in nothing which you dare not pray for a Blessing upon, in nothing which you know must be repented of before you die, in nothing which it would be dangerous to be found doing, if *Death* should surprize you in the doing of it.

11. Look every Day to the faithful Discharge of the respective Duties of your several Relations, as Husbands and Wives, Parents and Children, Masters and Servants, and remember that much of the Life and Power of Religion consists in the conscientious Practice of Relative Duties.

12. In the Evening retire, and take a View of your Actions the Day past, examine what good you have either done or receiv'd, and bewail it as a Day lost, in which you have not either profited others, or advantag'd your self.

C H A P. IV.

Of Glorifying God in our Natural Actions, viz. in our Eating, Drinking, and Sleeping.

IT is the Advice of the Holy Apostle, 1 Cor. 10. 31. *That whether we eat or drink, or what-*

whatever we do, to do all to the Glory of God; plainly implying, that a Christian ought to perform his natural Actions to spiritual Purposes, and whilst he is feeding his Body, must have an Eye at his serving of God; Eating and Drinking to the satisfying of our Nature, and not to the gratifying of our Lusts. Our lawful Comforts, without Watchfulness, become our greatest Snares: The first Sin that ever was committed, enter'd the World by Eating: Our first Parents pleas'd their Appetites to their Ruin, which ought to make their Posterity afraid of all sinful Excesses; to prevent which, let the following Rules be remember'd and observ'd.

1. Raise not any perplexing Scruples about what you are to eat and drink; which serve to no Purpose, but only to your own Vexation: Remember, Christ hath taken away that Distinction of Meats (*Clean and Unclean*) which was of old amongst the *Jews*, and has given us a Liberty of feeding upon all the good Creatures of God with Temperance and Sobriety. *1 Tim. 4. 4. Every Creature of God is good, and nothing to be refus'd if it be receiv'd with Thanksgiving.* Which hims a second Rule.

2. Look that your Meat and Drink be blest and sanctified to you by Prayer and Thanksgiving: Sit not down to your Food as a Beast to his Fodder, without taking any Notice of the Hand that provides it for you. Our Meat doth not nourish us by its own Power, but by Divine Appointment; and therefore our Blessed Saviour, tho' he was Lord of the Creatures, yet did not sit down to feed on

them before he look'd up to Heaven for a Blessing upon them, *St. Mark 6. 41.* Remember that the Creatures on your Table are God's Creatures, and if you convert them to your own Use without asking God's Leave, you are bold Usurpers.

3. Eat and Drink as in the Presence and View of God: We are most apt to forget God at our Meals, feeding our selves without Fear. Now the Remembrance of God's Eye upon us will remedy this: It is a memorable Expression which you have in *Exod. 18. 12.* *And Aaron and all the Elders of Israel came to eat Bread with Moses's Father-in-law before God.* Where observe, (1) The Greatness of their Courtesie. (2.) The Graciousness of their Carriage. Their Courtesie was great; though *Jethro* was a Stranger, and no *Israelite*, yet the Elders of *Israel* honour'd him with their Company; and their Carriage was gracious, *they came to eat Bread with him before God*, that is, *in gloriam & honorem Dei*, says one, to the Honour and Glory of God: They received their Sustainance as in God's Sight, and caus'd their Provision to tend to God's Praise.

4. Remember that Reason, and not Appetite, is to be our Guide and Rule, both for the Quantity and Quality of our Meat and Drink: Not what Appetite likes best, but what Reason and Judgment tells you is best, ought to be receiv'd by you. Meat and Drink have destroyed more Thousands than ever Poison did; because Persons are not so fearful of these as they are of that. What an abominable Shame is it for a Man, instead of
being

being govern'd by Reason, to be enslav'd by his Lust, and to have his sensitive Appetite command his rational Faculty!

5. Take heed of making thy Table a Snare, either to thy self, or others. This is done two ways; (1.) When our Meals are Incentives to Sin, and our Food is made Fuel for our Lusts; the Flesh is frequently an Enemy too strong for us when we take away its Armour, and fight against it; but much more so, when we our selves put Weapons into its Hand, and provide it Ammunition to fight against us. Rom. 13. ult. *Make no Provision for the Flesh, to fulfil the Lusts thereof.* (2.) We make our Table a Snare, when by our Importunities we urge others to eat and drink more than they desire, or their Natures will well bear. It is unquestionably lawful for a Man sometimes to exceed in his Provisions for his Friends, but lawful at no time to exceed the Bounds of Sobriety and Moderation himself, or to solicit others so to do. The Royal Example of *Abasuerus*, an Heathen King, the Spirit of God has recorded to the Shame of many that call themselves Christians; *Esth.* 1. 7, 8. when he made a Magnificent Feast for his Princes and Nobles, he commands that every Man eat and drink according to his own Pleasure, and not be compell'd.

6. Let every one labour to understand what is most conducive to his own Health, and let that be the ordinary Measure of his Diet, both for Quantity, Quality, and Time. It is every Man's Duty to observe the Temper of his own Body, and to understand his particular

Con-

Constitution, in order to the Preservation of Life and Health, and that a healthful Body may be assistant to a holy Soul in the Service of God.

7. Often consider with thy self what a dangerous Sin the Sin of Intemperance is. 'Tis an Inlet to all Sin, and for that Reason perhaps is not particularly forbidden in any one of the Commandments, because it is contrary to them all. Drunkenness may be call'd a Breach of every one of the Commandments, because it disposes Men to break them all: What Sin is it that a drunken Man stands not ready to commit? *Fornication, Murder, Adultery, Incest*, what not? And how doth this Sin transform a Man into a Beast: and make him the Shame and Reproach of Humane Nature? Of the two, it is much worse to be like a Beast than to be a Beast: The Beast is what God has made it, but the Drunkard is what Sin and the Devil has made him. Add to this, that the intemperate Man is his own Tormenter, yea, his own Destroyer; as appears by the many Diseases and untimely Deaths which Surfeiting and Drunkenness daily bring upon Men. For as Temperance and Sobriety is the Nurse and Preserver of Life and Health, so Excess is the Occasion of Self-murder; 'tis like the lingering Poyson, which tho' it works slowly, yet it destroys surely. Consider lastly, that Intemperance is a Sin which a Man cannot presently repent of, as soon as he has committed it: A drunken Man is no more fit to repent than a dead Man; and, what Assurance hath any Man, when Drunkenness closes his Eyes over Night,

that

that he shall ever open them again in this World? Consider how many have died in drunken Fits, without being sensible of their Conditions, till they have been miserably surpriz'd by the unconceivable Torments of Hell-Fire.

8. Think it neither unlawful nor indecent to intermingle innocent and harmless Mirth with your Eating and Drinking, but always remember to keep within the Bounds of Modesty, Decency and Sobriety. It is certainly a melancholy Reflection, that in the thing we call *Society* and *Conversation*, the Gentleman and the Christian, Mirth and Religion, should be thought inconsistent; that Men, to flee Preciseness, must run into Debauchery and Profaneness. Cannot Sourness and Moroseness be banish'd our Conversation, but Modesty and Sobriety must be banish'd too? Must our Entertainments of one another at our Tables, administer either to Sin or Sullenness? Surely it is possible to observe the Rules of Conversation better, without running into either Extream. A virtuous and wise Man at his Table may let his Tongue loose in innocent Pleasantness, but at the same Time he scorns to be guilty of the least Indecency: Eph. 4. 29. *Let no filthy Communication proceed out of your Mouth, but that which is good, to the use of Edifying.*

As touching *Intemperance*, and *Excess in Sleep*, Necessity cures most of you that are Poor of this Evil, and it may be happy for you that it doth so; for how many thousand Hours have some that are Rich to account for, which were spent in a sinful Excess of Sleep! And, O

how

how earnestly will such Persons shortly wish for those Hours to spend over again, which were thus consum'd!

1. Let Prudence direct you about the Measure of your Sleep, and Piety instruct you to mind the Ends of it, which are the repairing of Nature, the refreshing of the Spirits, the supporting of our frail Bodies, which continual Labour and Toil would soon worry and wear out. But now a moderate Degree of Sleep, best serves these Ends, namely, to fit us for Business, and enable us to serve God by an active Obedience.

2. Often consider what a great Time-waster immoderate Sleep is; for all that Time a Man's Reason lies idle and buried, all his Wisdom and Knowledge is of no Use or Advantage to himself or his Neighbour.

3. Remember how very injurious immoderate Sleep is both to thy Body and Soul: To thy Body, in filling that full of Diseases, and making it a very Sink of pernicious Humours: To thy Soul, by bringing a stupifying Dulness on its Faculties, and thereby rendring it unfit for Holy Services.

4. Remember also the grand Importance of the Business of your Souls, which lies continually upon your Hands; and let the Consideration of the greatness of your Work rouse and raise you from a Bed of Sloth. If you have a Journey to go, or some extraordinary Business to do, you can rise early at a particular Time, why not then every Day, when you have much greater Business to do for God and your Souls!

5. Remember that your Morning-hours are the Flower of your Time, and that early rising makes at once both the Body healthful, and the Soul holy. The Morning is the best Time for enjoying God and our selves; then our Spirits are fresh, and our Hearts free from worldly Cares.

6. Believe your self certainly accountable to God for the time you spend in Sleep; this will make you, with Holy *Hooper*, sparing of your Sleep, more sparing of your Diet, and most sparing of your Time.

C H A P. V.

*Of glorifying God in our Civil Employments,
and Labours of our particular Callings.*

ALmighty God has sent no Man into the World to be idle, but to serve him in the way of an honest and industrious Diligence. He that says, *Remember the Sabbath-day to keep it Holy*, says also, *Six Days shalt thou labour*; either with the Labour of the Mind, or of the Body, or with both. Riches and a great Estate will excuse none from labouring, in some kind or other, in the Service of our Maker; for he that receives most Wages, surely ought to do some Work.

1. Labour to understand, and be thoroughly sensible how much you are beholden to God for the Benefit of a Calling. Thousands are now blessing God in Heaven, for the Blessing of a Calling here on Earth, by which Multitudes of
Temp-

Temptations were prevented : How many Sins doth a Life of Idleness expose a Man unto!

2. Be diligent and industrious in the Way of thy Calling, and that from a Principle of Obedience to the Divine Command. He that says, *Be fervent in Prayer*, says also, *Be not slothful in Business*.

3. If thou art called to the meanest and most laborious Calling, as that of an Husbandman, murmur not at it because it is wearisome to the Flesh ; but eye the Command of God, and in Obedience thereunto, be diligent in thy Place, and then thou glorifiest God as truly, when digging in the Field, as the Minister in his Pulpit, or the Prince upon his Throne.

4. Bestriely Just, and exactly Righteous in the Way of thy Calling, and with a generous Disdain and resolute Contempt, abhor the getting of Riches by Unrighteousness : Cursed Gain is no Gain. How sad is it to be Rich on Earth, and roar in Hell for unrighteous Riches ! He that cheats and over-reaches, he that tricks and defrauds his Neighbours, is as sure to go to Hell, without Repentance and Restitution, as the prophaneest Swearer or Drunkard in a Town. 1 Cor. 6. 9. *Know ye not that the Unrighteous shall not inherit the Kingdom of God.*

5. Be very careful that thy particular Calling, as a private Person, do not encroach upon thy general Calling as a Christian : The World is a great Devourer of precious Time, it robs the Soul of many an Hour which should be spent in Communion with God, and in Communion with our own Hearts. How many

many are so taken up with their Trade on Earth, that they forget to converse with Heaven: Verily there is a Holy Part in every Man's Time, which the daily Exercise of Religion calls for, and which 'tis our daily Duty to keep inviolable from the Sacrilegious Hands of an encroaching World.

6. Labour after an heavenly Frame of Spirit in the Management of thy Earthly Business; and take heed that thy Worldly Employments do not blunt the edge of thy Spiritual Affections, but endeavour to keep thy Heart close with God, when thy Hand is employ'd in the Labours of thy Calling. A faithful and loving Husband, when he has been abroad all Day in Variety of Company, yet when he cometh home at Night, he brings his Affections with him as entire to his Wife, as when he went forth in the Morning from her; yea, he is inwardly pleas'd that he is got from all other Company, to enjoy hers: Thus doth a heavenly-minded Christian, after he hath spent some Time amidst his worldly Business in the Labours of his Calling, he desires and endeavours to bring his whole Heart to God with him, when at Night he returns into his Presence, to wait upon him; yea, he strives to keep his Heart with God all the Day long, by often lifting it up to God in Holy Thoughts and Pious Ejaculations, which are an Help, rather than an Hindrance to worldly Business.

7. Eye God in every Providence thou meet'st with in thy Calling. Dost thou meet with any Disappointment? See and be sensible of God's Hand in it; all that are diligent are not
thriv-

thriving in this World; there are Mysteries of Providence, as well as Mysteries of Faith, which we can never fathom. Dost thou meet with a Blessing? Own God in all that good Success thou findest in thy Employment; say with holy *Jacob*, Gen. 33. 11. *The Lord hath dealt graciously with me, and I have enough.* When God at any Time sends thee in Profit, let it be thy Care to return him Praise; for nothing is so acceptable to God as a grateful Mind.

8. Watch daily against the Sin of thy Calling, as also against the Sin of thy Constitution; and whatever Temptation thou meet'st with from either, cry mightily to Heaven for Power to resist them; knowing that whenever thou yieldest to a Temptation, the Holy Spirit is thereby grieved, and the Devil goes away in Triumph.

9. Having us'd faithful Diligence in thy lawful Calling, perplex not thy Thoughts about the Issue and Success of thy Endeavours, but labour to compose thy Mind in all Conditions of Life, to a quiet and steady Dependence on God's Providence, being anxiously careful for nothing. There is a threefold Care which the Scripture takes Notice of, namely, a Care of the Head, a Care of the Hand, and a Care of the Heart. A Care of the Head, and that is a Care of Providence, and prudential Forecast; this is commendable. A Care of the Hand, and that is a Care of Diligence and Industry; this is profitable: But then there is the Care of the Heart, which is a Care of Diffidence and Distrust, a Care of Anxiety and Perturbation

Perturbation of Mind ; this is culpable and exceeding sinful. See St. *Matth.* 6. 31, 32, 33, 34.

10. Resolve in thy Mind to be cheerful and contented with thy Portion (little or much) which God, as a Blessing upon thy Endeavours, allots unto thee. Be content, not because thou canst not have it otherwise, but from an Approbation of Divine Appointment. Necessity was the Heathen Schoolmaster, to teach Contentment, but Faith must be the Christian's, *Phil.* 4. 11, 14. *I have learnt*, says the holy Apostle, (not at the Feet of Gamaliel, but in the School of Christ) *both how to be abased, and how to abound, how to be full, and how to be empty; yea, I know in whatsoever state I am, therewith to be content.* How are some Christians Minds, like Musical Instruments, quite out of Tune with every Change of Weather? But it is an even Composedness of Mind in all Conditions of Life that Glorifies God, and is advantageous to our selves, *1 Tim.* 6. 16. *Godliness with Contentment is great Gain.* Not *Godliness* with an *Estate*, but *Godliness* with *Contentment*.

C H A P. VI.

Of glorifying God in our lawful Recreations.

IT being impossible for the Mind of Man to be always intent upon Business, and for the Body to be exercised in continual Labours, the Wisdom of God has therefore adjudg'd some Diversion and Recreation (the better to fit
both

both Body and Mind for the Service of their Maker) to be both needful and expedient; such is the Constitution of our Bodies, and the Complexion of our Minds, that neither of them can endure a constant Toil, without some Relaxation and delightful Diversi^{on}: As a Bow, if always bent, will prove sluggish and unserviceable; in like manner will a Christian's Mind, if always intent upon the best Things, the Arrow of Devotion will soon flag, and fly but slowly towards Heaven. A wise and good Man perhaps could wish that his Body needed no such Diversi^{on}, but finding his Body tire and grow weary, he is forc'd to give way to Reason, and let Religion chuse such Recreations as are healthful, short, recreative, and proper to refresh both Mind and Body: To which Purpose, the following Cautions may be necessary.

1. Look that your Recreations be lawful, and such as have nothing of Sin in them: We must not, to recreate our selves, do any thing which is dishonourable to God, or injurious to our Neighbour, as they do who droll upon Things that are Sacred, and who make backbiting Discourse their Recreation, and the Entertainment of their Friends.

2. Look that your Recreations answer the End and Design of their Institution; not to pass Time away, which we ought above all things to study to redeem and improve. Surely no Man needs to contrive how to drive away his Time, which flies so fast of it self, and is so impossible to recover: But the true End of Recreation is the refreshing of the Mind, and

recreating of the Body, to make them both the fitter for the Service of God in the Duties of our general and particular Callings; therefore,

3. Be careful that your Recreations be short and diverting, such as may fit you for Business, rather than rob you of your Time. He that makes Recreation his Business, will think Business a Toil. The End of Recreation is to fit us for Business, not to be it self a Business to us.

4. Take care that Covetousness have nothing to do in your Recreations: Let your End be merely to recreate your self, not to win Money, for that will certainly bring you into a double Danger; the one, of Covetousness and a greedy desire of winning, the other, of Rage and Anger at thy bad Fortune, if thou happen'st to lose. Covetousness will occasion thy Cheating and Couzening, and Anger occasion thy Swearing and Cursing; and thus thou makest that which is lawful in it self, unlawful to thee, by making it an occasion of Sin to thee.

5. Let not your Recreations be costly and expensive: Some Persons have spent more in Gaming vainly, than would build and endow an Hospital, and maintain many Families comfortably, little considering that they are only God's Stewards, and must be severely accountable to him for every Inch of their Time, and every Penny in their Purse, which is consum'd in Sin and Vanity.

6. Take heed that your Sports and Recreations be not cruel: We ought not to refresh our selves with Spectacles of Cruelty, in seeing either Men or Beasts needlessly tormenting each other;

other; that Enmity which is among the Creatures is certainly the Effect of our Sin. What a Heart then has that Man, that can take Delight in seeing the dumb Creatures torment one another? Is it not enough for thee to behold the Antipathies which thy Sin has put into the Natures of the Creatures, but thou must barbarously make thy self merry with their Miseries, who (in their kind) are far more serviceable to the Creator than thy self?

7. Remember, Young-men, that God's Eye is in the midst of you, when in the midst of your Sports and Recreations; therefore be wise and moderate in the Pursuit of them: Do all Things as in God's Sight, and you will do every Thing to God's Glory. Respect ought to be had to God in all we do, not in our Vocations only, but in our Recreations also; and the Remembrance of God's all-seeing Eye upon us, will have an universal Influence upon all our Actions.

8. Take an extraordinary Care that your Recreations do not engross *too much* of your precious Time, which was given for nobler Purposes: Oh, how sadly do some young Men addict themselves to a Life of Pleasure, Ease and Voluptuousness, unworthily wasting the Flower of their Youth, the Strength of their Body, the Vigour of their Minds, drowning in a brutish sensuality the *fair and goodly Hopes* of a Virtuous Education, together with the Honour of their Families, the Expectation of their Country, and the Improvement of their Parts! As if Almighty God had placed them on the Earth, as *Leviathan* in the Sea,

only

only to take their Sport and Pastime therein. Such Person, sbeing *Lovers of Pleasure more than Lovers of God*, are certainly in a most deplorable State.

9. But above all, take heed of making the Lord's Day your Day of Sports and Recreation: This is a Crime of a tremendous Guilt. Woo be to that Man which disturbs God's holy Rest with his unholy Sports. God's holy Day calls for holy Delight: *Isa. 58. 13. Not doing thy Pleasure on my holy Day.* Thou art a *poor* Man, and steal'st Time from thy Family for unnecessary Recreations on the Week-day, it is Theft; but to steal Time from thy Maker and Redeemer on his Day, is Sacrilege: Of the two, it is better to plough than to play, to dig than to dance upon the Lord's Day.

C H A P. VII.

Of glorifying God in our Religious Duties.

ALmighty God being more *honoured* or *dishonoured* by us in our Religious Duties, than in all the Actions of our Lives besides, it concerns us to be exactly careful how we manage our Deportment in his Presence, when we worship at his *Foorstool*, and bow before his Mercy-Seat. If it be a Sin not to aim at the Glory of God when Eating and Drinking at our own Table, much more so when Eating and Drinking at his Table, when we are performing the most solemn Acts and
Exer-

Exercises of our Religion. How superstitiously Devout were the Old Heathens in the Service of their dumb Idols! They thought nothing too good for their false Gods, for whom the worst was *not bad* enough, the Worshipper being better than the God he worshipped. When thy were going to offer their Sacrifices, their Priest cried out in the Audience of the People, *Procul! O procul, este profani: Depart all you that are impure and profane from the holy Sacrifices of the Gods.* And if they were so strict and devout in the Service of their false Gods, shall not we exercise a more extraordinary Care and Caution in the Religious Service of the Living and true God? Therefore to prevent sinful Miscarriages in Holy Duties, the following Advices may be necessary.

1. Labour to entertain in thy Mind awful Apprehensions, and suitable Conceptions of the Majesty of that God thou art addressing thy self unto: Conceive of him in thy Mind as a God of such incomprehensible Greatness and Majesty, of such transcendent Holiness and Purity, of such Sanctity and Severity, that he cannot behold Iniquity in any of his Worshippers, without the greatest Abhorrence and Detestation; and for that Reason approach thou to him with a holy Fear, with an humble Reverence, and not without a trembling Veneration.

2. Set not about religious Duties without previous Preparation. In every Work, whether Natural or Artificial, some Preparation is necessary to bring it to Perfection. In Works of Nature, the Ground must be digg'd and dress'd,

dress'd, plough'd and prepar'd, before the Seed be cast into it. In Works of Art, the Musician must string and tune his Instrument before he can play his Lesson melodiously: Surely then, in Holy and religious Duties (towards which our Hearts are naturally so backward and averse) it concerns us to exercise a Preparatory Care to bring our Hearts into, and keep them in such a holy, humble, joyful, thankful Frame and Posture, that God may have the Glory, and we the Comfort of all our Religious Addresses to him, and Attendance upon him, in the Way of his Ordinances.

3. Keep a watchful Eye upon thy Heart when thou art engag'd in any religious Duty: Never are our Hearts so apt to wander as at such a time, and therefore they require a strong Guard. How very backward is the Heart to Duty? How naturally dead and dull in Duty? How soon weary of Duty? How many Pretences will our Hearts make to cause us to omit Holy Performances, or to render us heedless and lifeless in them? Therefore as good *Nebemiah*, when building, did work and watch, watch and work, so we must in Duty pray and watch, watch and pray.

4. Make Conscience of glorifying God in all Religious Duties, one as well as another: Partiality is hateful to God in the Duties of Religion, which have all a Divine Stamp upon them. Many complain of their Deadness in Prayer, and Dulness under the Word, who never came to the Sacrament: Wonder not at it, God will not meet thee in one Ordinance, if thou neglectedst him in another. We must not

limit

limit and bind the Holy Spirit to this or that Duty, but wait upon him in all. Almighty God is pleased to communicate himself with great Variety to his Children, at one Time in this Ordinance, at another Time in that, on purpose to keep up the Esteem of all in our Hearts, and to engage us to attend upon all conscientiously in the whole Course of our Lives.

5. Look that in all thy Religious Duties thou serveest God with an holy Alacrity, with a Spiritual Delight and Joy. Joy suits no Person so well as a Christian, and at no Season so well as when waiting upon God in Religious Duties: We have a Promise of it, Isa. 12. 3. *With Joy shall ye draw Water out of the Wells of Salvation.* And we have also a Promise made unto it, Isa. 64. 5. *Thou meetest him that rejoyceth, and worketh Righteousness;* that is, thou acceptest him.

6. Look that thy End in attending upon Religious Duties, be the same with God's End in appointing them; namely, *First*, That by them we should pay our Homage to him as our Sovereign Lord: And, *Secondly*, that through them he may communicate his Spiritual Blessings into his Peoples Bosoms.

7. Aboveall, take Care that thou dost not blot thy *holy* and *religious Duties* by a *wicked* and *unholy Life*. A little seeming Zeal at thy Devotion in the Church will not gild over the Week's Miscarriages in thy Shop, nor atone for thy Pride and Passion, for thy Deceit and Fraud, for thy Riot and Excess.

C H A P. VIII.

Of glorifying God in Publick Worship.

IT is confess'd by all Persons who have any Sense of God and Religion upon their Minds, that they were made to serve and glorify their Great Creator, by a constant Acknowledgment of his Sovereignty over them, and their continual Dependance upon him. Now much of the Honour of God, and the Credit of Religion, depends upon the due Performance of his publick Worship; this glorifies God much more than any private Addresses from the Family or the Closet, both as it creates a greater Veneration and Esteem of God in the Minds of Men, and also because publick and solemn Adorations are the most illustrious Testimonies we can render to God of our Homage to him. Besides, how reasonable is it, that we should own the God whom we serve, in the Face of the World?

Not but that a Christian *honours* God highly, and serves him acceptably, by his *Family Duties*, and *Closet Devotions*; but we do much more glorify him by our publick Addresses. Then we honour God eminently, when we let others see conspicuously the high Esteem we have of his Excellencies, and cause the Voice of his Praise to be heard among Men. The *Honour* that is done to Persons among Men is not done in secret, but is always a publick Thing. *Honour me before the Elders of my People*, said *Saul* to *Samuel*; in like manner we give unto the

Lord the Honour due unto his Name, when others are Witnesses of the Esteem which we have of his divine Perfections, by our reverent Acknowledgment of him in his publick Worship. To excite you therefore a diligent and daily Attendance upon God in publick Worship, as you have Opportunity, consider, (1.) That publick Worship glorifies God most. (2.) He accepts it best.

1. Publick Worship glorifies God most, because hereby a Sense of God and Religion is best kept up and preserved in the World, which otherwise would be in Danger of being lost. If the publick Assemblies fall, Religion cannot long stand; the Worship of God in our Closets will not do this, because it is unseen. What we do alone, no Body sees, (nor is it intended that they should) and therefore that cannot induce others to the same Way of glorifying God: But when Men see a Body of Christians Assembled together in an humble manner, with pious Devotion and submissive Reverence, with bended Knees, and Eyes lifted up to Heaven, paying their solemn Acknowledgments to the Author of their Being, this strikes Men with a certain Awe, and supports the Belief both of God's Existence and Beneficence also in the Minds of Men: As for Instance, when we see a great Multitude of poor People constantly waiting at the Gates of a House, we presently conclude that some great and good Man dwells there, whom the Poor wait upon: Thus doth the publick Worship of pious Christians spread the Fame of God's extraordinary Goodness far and near; whereas when few or none tread

tread in the Courts of his House, (which were built to contain a Multitude of Worshippers, and to represent the inconceivable Greatness of that God who is therein worshipped) this very much damps the Sense of God and Religion in the World, and represents him after a poor and contemptible Fashion. Oh! how unsuitable then is it, that the Worship of such a super-excellent and transcendent Being as God is, should be confin'd to our Closets and private Houses, when it is much more suitable and agreeable to his Nature that we magnifie and praise him as openly and publickly as possibly we can, that so we may not seem to worship some little petty Deity, but the Almighty and Universal Lord of Heaven and Earth!

2. As publick Worship glorifies God most, so he accepts it best; for there is nothing that Almighty God more delights in, than in the joint Prayers and Praises of his People. *Psal.* 87. 2. *The Lord loves the Gates of Sion more than all the dwellings of Jacob:* No doubt the Prayers which good Men put up to Almighty God from under their private Roofs, are very acceptable to him; but if a Christian's single Voice in Prayer be so sweet, what is the Church's Choir, the joint Prayer of a Multitude of good Men in Consort together! A Father is glad to see any one of his Children at his House, and makes him welcome when he visits him, but when they meet all together there, then is the Feast and splendid Entertainment. Verily the publick Prayers and Praises of God's Children, are the Emblems of Heaven; and a devout

Soul when joining in the publick Assemblies, looks upon himself as in the very Suburbs of Heaven, it being the nearest Approach that he can make to that glorified Society on this side Glory.

In order to your profitable Attendance upon God in his publick Worship, let the following Directions be observ'd by you.

1. Come always at the beginning of publick Worship, and tarry constantly till all is ended; neither come late, nor run away early, before the Blessing be given, which many careless People rudely do, as if they were as glad to get out of God's House as out of a Prison. Those two Pious and Useful Men, whose Memories you of this Place have such a deserv'd Veneration for, Mr. Rogers, sometime your Minister, and Mr. Hildaersham, the one in his Exposition of St. Peter, and the other in his Lectures on St. John, do give frequent Advice to their People, not only to come at the Beginning, but before the Beginning of publick Worship: *It becoming the People, say they, to wait for the Minister, rather than the Minister to stay for the People.* Think not then that you are time enough at Church, if you get to the Sermon, though you miss the Prayers, for they prepare you for the Word, and sanctifie the Word unto you. It is not the Way to profit by one Ordinance, to neglect another.

2. Enter the publick Assemblies awfully and reverently, presume not to come into the House of God as you do into a Play-House or Dancing-School, laughing and toying, nor to go out of it as such; but labour for a lively

lively and vigorous Sense of God impress'd upon your Minds, and to get your Hearts possess'd with the Consideration of the infinite Majesty, and glorious Excellency of that God whom you are addressing your selves unto.

3. When present in the publick Assemblies, join uniformly with the Congregation in all the Parts of God's Worship: It makes much for the Comeliness and Reverence of God's Worship, that all Things be done in order; when the Congregation *prays, hears, kneels,* and *sings* together, as if the whole Congregation were but one Man.

4. Look that the Intention of your Mind, and the Reverence of your Body, do always accompany each other in the Publick Worship of God; particularly in Prayer, look that your Soul ascend with every Petition that is put up at the Throne of Grace, and let the Posture of thy Body declare the Veneration of thy Soul. To that end, always kneel at Prayer, if with any Conveniency you can. This Posture of Kneeling, and sometimes of lying Prostrate upon the Face in Prayer, was constantly used in the Jewish Church, and the Christian Church was never acquainted with any other Posture, except only betwixt *Easter* and *Whitsontide*, when, in Memory of Christ's Resurrection, they were wont to stand. As for such amongst us who rudely sit at Prayer, it shews, that their Minds are not possess'd with an awful Sense of that vast and infinite Distance and Disproportion that is betwixt God and them. Sitting, no where appears in Scripture to have been used as a praying Posture. As for
C 3 that

that one Text, *2 Sam.* 7. 18. that *David sat before the Lord*, and said, &c. it may as well be read, *David abode or stay'd before the Lord*, and so is render'd *1 Sam.* 1. 22. Nor is it with me supposeable, that *David* would present his Supplications to Almighty God in such a saucy manner, as he would not suffer one of his own Subjects to present a Petition to himself. A Prince would not like an irreverent Behaviour from his Servants in his Bed-Chamber, where none besides himself is Witness to it, much less would he bear it in his Presence-Chamber, where he sits upon his Throne before a multitude of his Subjects.

5. Therefore to compose the Frame of your Mind, and to regulate the Behaviour of your Body whilst you are attending upon Almighty God in his Publick Ordinances, often remember the several Eyes that are upon you, and taking notice of you; namely, the All-seeing Eye of God, the observing Eye of Conscience, the vigilant Eye of the World, and the malignant Eye of Satan.

6. Never attend upon Almighty God in Publick Duties, before you have waited upon him in your private Devotions: Enter the Closet before you enter into God's House, and there first consider, and then pray. Consider with thy self the Weight and Importance of those Duties which thou art about to engage in: Consider the Worth and Value of an Opportunity for thy Soul, which thou art that Day entrusted with; but especially reflect often upon the Strictness of that Account which is to be given from the long Enjoy-

joyment of the plentiful Means of Grace afforded to thee. Next bow thy Knees to Almighty God in Prayer, humbly implore his gracious Presence with thee, and Assistance of thee, in thy private Preparations, and in thy publick Administrations also. Remember that as thou can'st do nothing of thy self at the Ordinance without God's Assistance, so will God do nothing for thee by the Ordinance without thy Endeavours; The Remembrance of the former will stir thee up to a more fervent Supplication, and a more importunate Expectation of Help from Heaven: And the Consideration of the latter will excite our Diligence and Care both in our Preparation for, and Attendance upon, all the sacred and solemn Institutions of Almighty God.

Never therefore go forth out of thine own House without Preparation and Prayer to the House of God; and let such of you as plead to me want of Ability to express your Desires to God, make use of the Prayer for the Lord's Day, at the End of this Book, or some other, compos'd to your Hand; both in your Closet alone, and also in your Family, changing only the Person, according as you pray by your self alone, or together with your Household.

7. As soon as the Publick Ordinances are over, retire and withdraw thy self from the World, and be much in the present Meditation of what thou hast heard. If thou art a single Person, call thy Household to give an Account of what they have heard that Day, and endeavour thy self (according to thy

Duty) to be their Remembrancer, by repeating to them, either by Strength of thy Memory, or by the Help of thy Pen, the chief Heads of Discourse which were insisted upon, for the informing of their Judgments, and directing of their Practice. This was the pious Practice of your Fore-fathers; and if ever Religion recovers its decayed Strength, it must be by the Help and Encouragement of Family Governours, who holily resolve, that whatever others do, they and theirs will serve the Lord.

8. Conclude and End the Day of Publick Worship with Family Prayer, and a Psalm of Praise, bewailing the Miscarriages of your Hearts in holy Duties, imploring Forgiveness of the Iniquities of your holy Things, and the Acceptation of your Sacrifice and Service in and thro' our great High-Priest and worthy Mediator; and if thou wantest Words to express thy self, thou wilt find Assistance among the Prayers at the End.

C H A P. IX.

Of Glorifying God in Family Worship.

MAn's chief Prerogative and Dignity, which he hath to glory of, is this, that he is the only Creature in the visible World made to worship and enjoy his great Creator. All the Creatures are Servants, but Man only is a Priest to God; they obey their Maker, he only worships him. This worship under the Law, was limited to a particular Place, *to wit,*

with, the Tabernacle and the Temple. But under the Gospel, Almighty God has declared that it is his Will, that *Men pray every where, lifting up pure Hands, without Wrath and Doubting.* Almighty God therefore not only allows Christians the Liberty, but enjoins them the Duty of worshipping him with their Household: And accordingly we find, that religious Householders have in all Ages constantly and conscientiously perform'd this Duty. Devout *Cornelius*, his Family-Religion stands upon Record, *Acts 10. 2. He feared God, with all his House;* that is, he reverenc'd and worship'd him: It is added, that he *gave much Alms to the People, and pray'd to God always.* Surely he that was so charitable at his Door to refresh the pinch'd Bowels of his poor Neighbours, could not be so cruel to his Relations Souls within his House, as to lock up his Religion in a Closet from them.

To convince you of the Equity and Reasonableness of the Duty of worshipping God daily, in and with your Families, consider,

1. That Right which Almighty God has to your Family-worship, by virtue of that Relation which he stands in to your Families. He is the Founder of your Families, the continual Preserver of them, and a daily Benefactor to them; the very Being of your Families, as such, is from the Lord: He builds the House, he setteth the Solitary in Families. He has owned this Domestical Society, chiefly for his own Glory, and next to that, for our Good and Comfort. Your Families then are God's by a Right of Creation, and by a Right

of Conversation also. He made them, and he sustains them: We and ours live upon his Bounty, are maintained at his Cost; 'tis his Fleece and his Wool which we daily wear, and he giveth us richly all Things to enjoy. Now if *the Ox knoweth his Owner, and the Ass his Master's Crib*, shall a Family, which Almighty God doth hourly sustain and nourish, neglect to pay their Homage to him, and own their Dependance on him?

2. Consider the Obligations you lie under to the Performance of this Duty, both in Point of Duty, and in Point of Interest.

In Point of Duty: (1.) As you are intrusted by Almighty God with the Care and Charge of your Children, and Servants also; for which Reason every Parent and Master is in some Measure a *Prophet, Priest, and King*, in and unto his Household. As a *Prophet*, he is to teach them by Instruction and Example: As a *Priest*, he is to offer up the daily Sacrifice of Prayer and Praise for them: And as a *King*, he is to command his Children and his Household after him to keep the Way of the Lord.

In Point of Interest also: (2.) Have you not many Family Sins to confess, and many Family-Wants to supply? Now is there any that can pardon the one, or supply the other, besides God? If thy Children want Bread, canst thou put it into their Mouths before God puts it into thy Hand? If they want Grace, can any work it in their Heart, but the God of all Grace? In a word: Do you not daily receive many Family-Mercies from the Hand of divine Bounty? And is it not

reasonable

reasonable that they which eat of the same Feast, should join in the same Song of Praise to the Founder of it? When you awake in the Morning, and find none of your Families dead in their Beds, or buried in the Ruins of their Habitation, but all of you preserv'd from Death and Danger, and deliver'd from the Power and Malice of Evil Spirits, and out of the Hands of unreasonable and wicked Men, is not this a Mercy that deserves thy calling thy Family together jointly to offer up your thankful Acknowledgments to the God of your Mercies?

3. Consider that the very Heathens at the Great Day will rise up in Judgment, and condemn all such Persons as live in the Neglect of Worshipping God in their Families. For even they had their Household Gods, as they called them, unto whom they sacrificed Morning and Evening, that they might obtain their Favour, and be successful in their Enterprizes. The old Heathens were wont to say, *Now we have sacrific'd, let us go to Bed.* How many that call themselves Christians, say, *Now we have supp'd, let us go to Bed.* Oh! what shall we think of such Persons? Are they Men, or are they Swine? They are sunk not only below Heathens, but even as low as Brutes, who never look up to the Hand that feeds them.

Now that your Family-Worship may be perform'd in an acceptable and advantageous manner, let the following Advices be observ'd by you.

1. Take care that Family-Worship be performed constantly and seasonably. By Family-Worship, I mean especially Family Prayer,
reading

reading the Holy Scriptures, &c. Catechizing and instructing Children and Servants in the Fundamental Principles of Christianity, and praising God in Singing. All which Duties the Family-Governour is to take care not only that they be performed *constantly*, but *seasonably*, at such times as are freest in Regard of Interruption; particularly the Morning is the fittest Season, when our Spirits are fresh and lively, and before a throng of worldly Business crouds in upon us: You will find it is much better to go from Prayer to Business, than from Business to Prayer, in Regard of the Freedom of your Minds from distracting Thoughts. So when the Evening comes on, delay not the Performance of your Duty to an unseasonable Hour. Some Masters call for the Cushion to go to Prayer, when they are more fit for the Pillow, and to go to Sleep. But supposing that this should not be thine own Case, thou art wakeful thy self, yet thou ought'st to consider the Condition of thy poor Servants, who work hard in the Day, and to take Heed that thou dost not expose them to the Sin and Temptation of a drowsie Prayer.

2. Look upon it as thy obliged Duty to pray Morning and Evening in thy Family. Many Masters pray neither Morning nor Night with their Household; some pray at Night only, and then so late, that a Child is asleep in one Corner, and a Servant in another, and the Master himself between sleeping and waking; Can such hanging down our Heads, instead of lifting up our Hands, be accepted as an Evening Sacrifice? Surely

we cannot expect it. To convince you how reasonably Almighty God may expect from you a Morning as well as an Evening Sacrifice of Prayer and Praise, consider, (1.) That under the Law, Almighty God required thus much, namely, both a Morning and Evening Sacrifice, which was call'd *The continual Burnt-Offering*. (2.) That we have no Reason to think or suppose that Almighty God expects less, but rather more Homage and spiritual Worship from us now, having freed us from the Burthen of such Ceremonial Observances as they were obliged to then. (3.) That the often-repeated Commands of the Gospel, which require us to *pray always*, and to *pray without ceasing*, cannot reasonably be thought to signify less than praying as often as the *Jews* offered Sacrifice, which was Morning and Evening. And this may as properly be called a *Praying continually*, as the Morning and Evening Sacrifices under the Law were called a *continual Burnt-Offering*: So that if you do not pray Morning and Evening, you must suppose that Almighty God will accept of less Service under the Gospel, than he did under the Law.

3. Advice is this. Spend so much Time in Family-Worship, and particularly in Prayer, that those that join with you may be affected, but not so much Time as to be wearied with the Duty. My Meaning plainly is, be neither too short, nor yet too tedious: To arise up from our Knees before our Hearts are affected either with our own Sins or with God's Mercies, is to come away from a Duty no better than

than we went to it: And such an over-hasty Brevity argues very little Delight that we take in the Duty, but shews, that we are very glad to get out of God's Presence as soon as we can. And on the other Hand, too much Prolixity and Length in Duty has its Inconveniencies, and makes the Duty burthensome, and Persons the more backward to the Performance of it. Let thy Prudence then so guide thee in the Management of thy Duty, that God may have the Glory, thy self and others the Benefit of thy Attendance on him in Holy Duties.

4. Labour to preserve Family Peace; If you would acceptably perform Family-Prayers, agree together in Love, that your Prayers be not hinder'd. This is certain, that Religion and the Power of Holiness, can never thrive or prosper in that Family where Discord and Contention dwells, you may as well hope to live together Comfortably in an House on Fire, as pray together acceptably when your Spirits are inflamed with Passion, or imbittered with Prejudice one against another; nay verily, the Body may as well thrive in a Fever, as such a Family grow in Grace. As the Fire in the Bones must be quench'd, and the Body brought to its natural Temper and Disposition before it can thrive and go healthy, so these unkindly Heats must be quench'd in a Family before Religion can thrive or prosper: That Family will be unsuccessful in praying, that is much squabbling and brawling, often contending with, and clashing against one another.

5. Take heed of setting up Family-Worship

in

in Opposition to Publick-Worship, or to suffer the one to interfere with the other: We can say our Prayers (say some) in the Chimney-Corner, what need we go to Church to do it? But at this rate, all Sense of God and Religion will be utterly lost in the World; and is not the Communion of Saints, and the Fellowship of holy Christians, a Privilege worth thy prizing? How does the Presence of Devout Souls sometimes fire and inflame our cold Spirits, and cause them to grow into greater Ardours and Transports of Zeal? Thus the Divine *Herbert* sweetly expresses it:

*Though Private Prayer be a brave Design,
Yet Publick hath more Promises, more Love, &c.
Leave there thy Six and Seven
To pray with most, for where most pray, is Heaven.*

God allows you time both for Publick-Worship and Family Duties, he expects the joint Performance of both from you. Let Piety and Prudence so guide and direct you in the Management of both, that God may be glorified, and your Souls improved by both.

6. Let not the Sense of thine own Weakness, or Want of Gifts and Parts, &c. discourage thee from the daily Performance of this Duty of Praying in and with thy Family; but in Obedience to God, set about it in the best manner thou art able, and he will pardon thy Weakness, and accept thy Sincerity. It is not enlarged Parts and Gifts, and florid Expressions, that Almighty God looks at, but an humble, penitent, broken, and believing Heart. Study your Sins, your Wants and Mercies, and get a
Sense

Sense of all these upon your Hearts, and you will be able, in some Measure, to express your Desires to Almighty God. But if, after all, the Want of suitable Expressions does discourage thee from praying before others in thy Family, make use of some of those many good *Books of Devotion* which are amongst us: Or if you have none of them, and are so poor that you cannot purchase them, make use of the Prayers at the end of this Book, to express your Family Wants unto Almighty God, Morning and Evening.

Now for a Close to this Advice to Family-Governours, concerning the Performance of Family-Worship, I shall only subjoin this one cautionary Direction: Take heed of resting in thy Family Duties, and by no means think it sufficient to prove thee a Saint, and evidence thee a sincere Christian, because thou art frequent in Family Duties. Alas! a Man may set up the Worship of God in his House, and yet not enthrone God in his Heart. The Duty it self is good, but the bare Performance of it will not demonstrate thee to be so: Look therefore how thou daily walkest, as well as how thou prayest. 'Tis sad to pretend to Religion in the House, and to practise Deceit and Fraud in the Shop. Oh! how many begin with God by Prayer in the Morning, and keep the Devil Company in Sin all the Day after!

The neglect of Family-Duties will certainly bespeak thee a bad Man: But the most constant Performance of them, without a Life suitable to them, will never prove thee a good Man.

C H A P. X.

Of glorifying God in Secret Duties.

GREAT is the Condescension of Almighty God in holding Communion with his Church in their publick Assemblies, when with united Prayers and Supplications they make their solemnest Addresses to him: But, Oh how adorable is his condescending Love, in stooping so low as to maintain a holy Fellowship and sweet Communion with a single Christian in his Closet-Devotions! Is it not enough, that in Heaven, when we shall put on our Robes of Glory, that he will take us into his Royal Presence, and admit us there to the Sight and Enjoyment of his Face and Favour; but will be now, whilst we are clad with Rags of Mortality, and before our Grave Cloaths are thrown off, entertain us also as his Friends, and indulge us the Liberty of giving him a Visit in the remotest Corner of our House? Verily such astonishing Love, and stupendious Condescension, is rather to be admired than expressed by us. Now there is required of a Christian several secret Duties, to the due Performance whereof Almighty God, upon our humble Prayers to him, will afford us the sweet Influence, the secret Aids and Assistances of his holy Spirit: As namely,

1. Holy and devout Meditations, when the Soul retires from the World, and in a serious and solemn Manner sets it self to think upon God, to consider his glorious Attributes, to
meditate

meditate upon his gracious Promises, to admire his wonderful Word and Works.

2. Serious Self-Examination, by which we make daily enquiry into the State of our Souls, and thereby arrive at a well-grounded Knowledge of the Safety of our State and Condition, by comparing the Frame of our Hearts and the Course of our Lives with the holy Rule of God's Commandments, and observing their sincere Conformity thereunto.

3. Secret Prayer and Supplication, which ought to be perform'd constantly and seasonably twice a Day. As soon as you arise out of Bed in the Morning, begin the Day with God, and make a most hearty tender of your self to his Service and Glory, before you set about any worldly Business; and never think of putting off your Cloaths to lie down at Night, before you have commended your selves and all yours unto his merciful Protection. For your Encouragement hereunto, you have the Practice and Example of our blessed Saviour, whom you find early in the Morning praying alone, *St. Mark* 1. 35. and late in the Evening, *St. Matt.* 14. 23. and that this was our Saviour's usual Practice, may be gathered from *St. Luke* 22. 39. compared with *St. Luke* 21. 37. Thus Christ sanctified this Duty by his own Example, and has by his Promise annex'd a gracious Reward to the faithful doing of it, *St. Matth.* 6. 6.

All this our blessed Saviour did when he was here on Earth; and now that he is ascended up into Heaven, to what Purpose is he appointed our Intercessor there, if we send up no Prayers to him, to be presented by him to the Father?

Be-

Besides this, the Sense of our daily Wants, one would think, should sufficiently excite us to this Duty, we standing in continual Need of God; or if we could be supposed to want nothing, yet the Remembrances we have, that we hold All we call Ours by the meer Mercy of God, should move us to acknowledge him, and to pay our Homage and Adorations to him. Add to this, that there is no such Way to make Almighty God entirely our Friend, as by commending our selves in the Duty of Prayer to him, with a pious Trust in his Mercy, and an entire devoting of our selves to his Service and Glory. But oh! How inexpressible will be the Comfort of going to God as an Acquaintance, when we are going out of this World, if we can truly say, as that devout Man, Dr. Preston, did, a little before his Death, *I shall change my Place, but not my Company*; how joyfully may we hope, and comfortably expect to go to God when we die, with whom we held a constant good Correspondence, and maintain'd a sweet Familiarity whilst we lived!

Let these Considerations, briefly hinted to thy Thoughts, work in thee a pious Resolution to begin and end the Day with God; this will antidote and fortify thy Soul against the Contagion of Sin, and the Temptations of Sinners. Ecclesiastical History tells us, that when St. Origen fell into that great Sin of offering Incense to an Idol-God, that Morning he went forth before he had performed his private Devotions. We are never safe either from Sin or Danger, but when under the over-shadowing Care and providential Wing
of

of God; and Prayer is the Way and Means to engage God Almighty's Care over us, and Concern for us: By Prayer we fix our Minds upon him, we lay open our Souls before him, we recommend our selves unto him, which gives our Minds the sweetest and most solid Satisfaction, that whatever Providences befall us, are certainly intended by an unerring Wisdom for our Good, and in order to our Happiness.

Now, in order to our glorifying Almighty God in Secret Duties, let the following Directions be observ'd.

1. Be sure that thou art private in thy private Duties, let it be true secret Prayer, and not have its Name for nought: Remember our Saviour's Advice, St. Matth. 6. 6. *Enter into thy Closet when thou pray'st, and shut thy Door,* and be sure to shut it so close, that no Wind of Vain-glory may either get out or come in. Some Hypocrites pray in secret, but as they handle the matter, they are not secret in their Closets. Rather than be guilty of this Vanity, shut the Door of thy Lips, as well as thy Closet; not but that it is lawful to use the Voice in private-Prayer, provided it be not for Ostentation, to be overheard by others: Yea, and useful also, as it helps the Attention of the Mind, and prevents wandring Thoughts, and likewise quickens the Affections, by raising them up to an higher degree and pitch of Fervency. Christian Prudence therefore must direct thee what is best in this Case.

2. Look that thou art free and open with Almighty God in private Duties; come not to God in secret, and then conceal thy

Secret

Secret
and f
be su
not f
Forgi
Scrip
becau
his V
with
is no
unki
temp
their
read
mere
3
Seal
one
eith
Wo
fiste
but
ting
Go
also
fer
lin
as
fer
do
th
oth
be
ag
w
B

Secret from Him; lay open thy very Heart, and spread all thy secret Sins before him, and be sure to hide nothing from him; if thou art not free to confess, thou must not expect Forgiveness from God. Prayer is call'd in Scripture a pouring forth of the Soul to God, because a gracious Person makes known all his Wants and Grievs to God, and does this with much freedom of Spirit: Verily there is nothing that Almighty God resents more unkindly at his peoples hands, than their Attempts to conceal either their secret Sins, or their secret Wants from him, when He stands ready so graciously to pardon the one, and so mercifully to supply the other.

3. Make use of the most proper and fitting Season for secret Prayer, and take heed that one Duty doth not interfere with another, either with Family Prayer, or with Publick Worship. The Beauty of Christianity consists in the Harmony of a Christian Ordinance, but the Devil takes a mighty Pleasure in putting Persons upon setting the Ordinances of God at variance one against another: Look also that thy Closet-Devotions do not interfere with the Duties of thy particular Calling: God allows Time for the Shop, as well as for the Closet; as thou art to shut thy Closet-doors to pray, so to open thy Shop-windows for Work; and if we be not faithful in the one, we cannot expect his Presence in the other. Go then, O Christian, into thy Closet, before thou goest into thy Shop, or else thou art an Atheist; but when thou hast been with God there, attend with Faithfulness the Business of thy Calling, or else thou art an Hypocrite.

Hypocrite. He that says, *Be fervent in Prayer*, says also, *Be not slothful in Business*.

4. Take heed that your frequent Performance of secret Duties do not degenerate into a Lifeless Formality. What we do very frequently, we are prone to do very earnestly; it is exceeding hard not to grow formal in those Duties which we are daily conversant in. Endeavour therefore with your utmost Care and Diligence to keep the Fervour of your Affections in your daily approaches to God; and in order thereunto, I would advise you to pray often, rather than very long, for it is difficult to be long in our Prayer, and not to slacken our Affections. Our blessed Saviour himself we find praying often, yea, and using the same Words in Prayer, *St. Matt. 26. 44*.

5. Rest not upon it as an infallible Evidence of thy Sincerity, that thou art found in the practice of Secret Duties. 'Tis possible for Hypocrisie to creep into the Closer. A Man may perform secret Duties, and yet indulge himself in many secret Sins: But if thou delightest in Searching Duties as well as Secret, in the close Examination of thy Heart, in the impartial Tryal of thy Ways, in serious Meditation on the Threatnings of the Word, so as to deter thee from the Practice of all known Sin, this will afford thee a good Ground of Hope that thy Heart is upright in God's Sight.

6. Let not Business divert thee, let not the Sense of thy own Weakness and want of Abilities discourage thee from the Practice of secret Duties, especially from praying daily by thy self: Confess all thy Sins, and lay open all thy

thy V
mann
Accer
hast
the S
of E
this I
of th

O
T
our
but
mak
his V
to m
Foll
Bibl
care
an h
struc
Sin
be c
redo
ing
sets
Go
wit
Bib
onc
ever

thy Wants before Almighty God, in the best manner thou art able, and question not the Acceptance of thy worthless Services, since thou hast so worthy a Mediator: and rather than the Sense of thine own Weakness and want of Expression should tempt thee to neglect this Duty, make use of the Prayers at the end of this Book, for a private Person.

C H A P. XI.

Of Reading the Holy Scriptures daily.

THE Holy Bible being a Letter wrote unto us by the Finger of God himself, what is our reading of it, and daily conversing with it, but a communing with the Almighty, and making an Enquiry after that Revelation of his Will which his Wisdom has been pleas'd to make unto us? How stupendous then is the Folly and Impiety of those, who either lay the Bible aside as a neglected Book, or else read it carelessly, irreverently, unattentively, without an honest Simplicity of Mind, to be guided, instructed, and directed by it. To prevent the Sin and Danger of both which Neglects, it will be our Wisdom to resolve with our selves to redeem some Time every Day, either Morning or Evening, or both, to read in our Closets, as well as in our Families, some part of God's holy Word. And that we may read it with the greater Profit, resolve we to read the Bible thro', and in order, which may be done once a Year, by reading about three Chapters every Day, two out of the Old Testament,
and

and one out of the New. In the Discharge of which Duty, the following Directions may be of Use and Advantage to us.

1. The first Preparative to our reading the Holy Scripture should be *Prayer*; as the Scriptures were dictated at first by the Holy Spirit, so do they still owe their Effects and Influences to the Spirit's Co-operation, he teacheth his People to profit; the Things of the Spirit, the Apostle tells us, are spiritually discern'd, 1 Cor. 2. 14. And altho' the Natural Man may well enough apprehend the Letter and Grammatical Sense of the Scripture, yet its Power and Energy, that persuasive Force whereby it works upon Men's Hearts, this is peculiar to the Spirit; and therefore without his Aids the Bible, whilst it lies open before us, may be as a Book that is seal'd to us. Whenever therefore thou takest the Bible into thy Hands, dart up such Ejaculations as these towards Heaven, and say, *Lord, open thou mine Eyes, that I may see the wondrous Things of thy Law. Blessed art thou, O Lord, teach me thy Statutes. Let thy good Word be a Light unto my Feet, and a Lamp unto my Paths. Order my Steps in thy Word, and let no Iniquity have dominion over me. Give me Understanding, that I may walk all my Days by the Counsel of thy Word, and in the End of my Days die in the Comfort of it.* If you read the Word of God without Prayer, you must expect to read it without Profit.

2. A second Qualification preparatory to the reading of the Holy Scriptures, is *Reverence*. When we take the Bible into our Hands, we should

should do it with other Sentiments and Apprehensions than when we take a common Book, considering that to all that converse with it, 'tis either the Savour of Life unto Life, or of Death unto Death ; that is, in the regular and right use of it, 'tis the Instrument of our Salvation ; but upon our abuse of it, 'tis the Promoter of our Destruction. Accordingly we find good Men, in all Ages, have been wonderfully affected with the Holy Scriptures, and to the inward Reverence of their Minds have joined the outward Prostration of their Bodies, never reading the Bible but upon their Knees, to the great Reproach and Shame of our Prophaneness, who snatch up the Bible as we do a Play-book, and read it with as little Reverence and Regard ; yet with this Difference, that we dismiss the one much sooner, and retain the Impressions of the other much longer. Now this proceeds in some from the want of that habitual Reverence, which we should always have to the Word of God ; and in others, from the want of actual exciting of that inward Reverence when they go to read. This is certain, that where there is no Reverence, there can be no prospect of any genuine and lasting Obedience.

3. A third Requisite to the reading of the Holy Scriptures with profit, is Sincerity. This is twofold, namely, a Sincerity of the Understanding, in order to Belief, and a Sincerity of the Will, in order unto Practice. We must come to the Word of God with a Preparation of Mind to embrace indifferently whatever God reveals, as the Object of our Faith ; and we must also direct our reading to the proper

End for which the Holy Scriptures were design'd, namely, the knowing God's Will in order to the doing of it, *Pfal. III. 10. A good Understanding have all they that do his Commandments.*

4. Read the Scriptures with especial attention. 'Tis Folly and Lightness not to do so in the reading of humane Authors, but 'tis sinful and dangerous not to do so in perusing of this Divine Book: What greater Contempt can be shewn of a Man whom we hear speak, if we mind not at all what is spoken by him? This vile Affront do all those put upon Almighty God, who hear or read his Word, but give it no Attention; the Virtue which God has put into his Word consists not in the Letters and Syllables of it, which are no more sacred than those of another Book; but 'tis the Sense and Meaning which is divinely inspired, and which can never be understood by drowsy and unattentive Readers.

5. Read the Word of God with particular Application, this is the proper End of our Attention: Let us therefore, when we read, look upon our selves as spoken to in what we read: When we read our Saviour's Denunciation to the Jews, *Except ye repent, ye shall all perish*, Luke 13. 5. we are to look upon it as spoken to our selves, and to conclude the indispensable Necessity of our own Repentance. When we read that black Catalogue of Crimes in 1 Cor. 6. 10. which exclude Persons from the Kingdom of Heaven, we are to believe that the same Crimes will as certainly shut Heaven-Gates against us, as against those to whom that Epistle was immediately directed.

directed. So in all the Precepts of a good Life, we are to think our selves as nearly and particularly concern'd, as if we had been Christ's Auditors on the Mount. In like manner, when we read the Threatnings and Promises, we are either to tremble or hope, according as we adhere to those Sins against which the Threatnings are denounced; or practise those Duties to which the Promises are annex'd.

6. Read the Word of God with a Resolution to practise what thou read'st, otherwise all your Reading serves but to encrease your Guilt, and will aggravate your Condemnation. As Christianity is not a Speculative Science, but a practical Art of Holy Living, so the Bible was not given us meerly for a Theme of Speculation, but for a Rule of Life. Alas, what will it avail us that our Knowledge is right, if our Manners be crooked, and our Practice be bad? We shall wish another Day we had studied the *Alcoran* rather than the *Book of Life*. Read then the holy Lives and Actions of God's Children, not as Matters of History only, but as Patterns of Imitation. When thou read'st of *Noah's Uprightness*, of *Abraham's Faithfulness*, of *Moses's Meekness*, of *David's Devotion*, of *Job's Patience*, of *Josiah's Zeal*, labour to be inwardly endued with the same Virtues, and to be outwardly adorn'd with the same Graces. Woe unto us if we read the Bible as Historians, only to furnish our selves with Matter for Discourse, and not as Christians, to regulate our Lives according to the Precepts and Examples contained in it; otherwise it will un-

doubtedly prove the saddest History that ever we read in all our Lives.

7. Let the Word thou readest in the Morning, be much upon thy Thoughts all the Day after, as thou hast Opportunity; if alone, either walking or working, meditate upon what thou hast read; thy Thoughts may be busie, and yet thy Hands not be idle; thy Heart may be in Heaven, whilst thy Hand is at the Plough: How is it possible to profit by the Word read, if we never think of it after we have read it? *David* tells us, that he had *more Understanding than his Teachers*, because the Law of God was his Study and Meditation *all the Day long*, Psal. 119. 99. If thou art in Company, either with thy Children, or Servants, Almighty God both directs thee, and commands thee also to make his Word the Subject-Matter of thy Discourse unto them, *Deut. 6. 6. These Words which I command thee this Day shall be in thy Heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.*

8. In reading God's Word, compare Scripture with Scripture, and use plain Scriptures as a Key to unlock obscure ones, for the Bible sweetly harmonizeth and agreeth with it self: There are indeed some Things hard to be understood, some knotty Passages in Scripture to tame our Pride, and to preserve the Sacred Writings from Contempt; but the Truths necessary to Salvation are plain, and of easie Access to the weakest Understanding. In the
Scrip-

Scriptures, those Waters of Life, (says pious Bishop *Hall*) there are Shallows and there are Depths; Shallows where the Lambs may wader, and Depths where the Elephants may swim. Let not the plainness of the Scriptures offend some, nor the obscurity of the Scriptures discourage others. But,

9. If you meet with any Difficulties in Scripture which overmatch you, note them down, propound them to your Ministers, and crave their Help in order to the right understanding of them; you need not doubt of an easie Access, and an hearty Welcome upon this Errand to your spiritual Guides; only be sure that you come to learn, and not to Cavil; to have your Judgments inform'd, and your Consciences satisfied; not to have any Itch or vain Curiosity gratified. Our Blessed Saviour, though willing to satisfy his Disciples concerning his Doctrine, yet when they came to him with nice and curious Questions, he chose rather to chastise that Humour by a reproof, than to cherish it by a satisfying Answer: See *Acts* 1. 6. *Lord, wilt thou at this time restore the Kingdom to Israel?* He said, *It is not for you to know the Times and the Seasons, &c.*

10. If by frequent Converse with the blessed Bible you have got the Scriptures at your Tongues-end, take heed that you never furnish out a Jest in Scripture attire, nor in a jocular Humour make any light and irreverent Applications of Scripture Phrases and Sentences. O what an impious Liberty have some Men in this Age taken, to lay their Scenes of ridiculous Mirth in the Bible, to rally in the Sacred

70 *Of Hearing the Word preach'd.*

Dialect, and to play the Buffoon with the most serious Thing in the World! They bring forth Scripture indeed in Discourse, but it is as the *Philistines* brought forth *Sampson*, only to make them sport. These Men e're long will find Almighty God in earnest, though they be in jest; and that he that has magnified his Word above all Things, will not brook it, that any Man shall make it vile and contemptible, by rendring it the Theme of his giddy Mirth and prophane Drollery. 'Tis reported of our *Josiah*, King *Edward VI.* that when in his Council-Chamber, a Paper that was called for, happening to lie out of reach, the Person concern'd to produce it took a Bible, that lay by, and standing upon it, he reach'd down the Paper: The King observing what was done, frown'd upon him, took the Bible into his Hands, and kiss'd it, laying it up again.

Of this Action of the King's let me make this Application; how much it concerns all Men not only to abstain themselves from every Action that looks like a Contempt of the Holy Scriptures, but also when they observe it in others, to discountenance the Insolence, and both by Word and Action give Testimony of the Veneration they have for that Holy Book, which they see others despise.

C H A P. XII.

Of Hearing the Word preach'd.

OUR blessed Saviour being constituted and appointed by his Father to be the Supreme

Of Hearing the Word preach'd. 71

preme Prophet and Teacher of his Church, when here on Earth, he discharged this Office personally, going himself into all *Cities and Villages, teaching and preaching the Kingdom of God*, St. Mark 6. Now he is ascended into Heaven, he teaches his Church ministerially, by his Ministers and Ambassadors, whom he has enjoin'd, in his Name, and by Authority deriv'd from him, to teach his People to *observe all Things whatsoever he has commanded them*, St. Matth. 28. 20. at the same time laying his People under a strict Injunction and Obligation also, *to take heed that they hear*; Matt. 11. 15. *To take Heed* (Mark 4. 14.) *what they hear*; and *to take heed how they hear*, Luke 8. 18. Where observe, that as there is a Law enjoining Hearing, so there is also a Rule to modify the Act of Hearing. And indeed, if we consider the Majesty and Authority of the Person speaking to us in the Word, how deeply we are concerned in what we hear, the contrary Effects that the Word has upon its Hearers, the Paucity and Fewness of those whom the Word works savingly upon, and the Shortness and Uncertainty of the Time which we have to hear the Word in; such Considerations cannot but excite our Care, and cause us to take Heed *how* we hear.

Now, that you may hear the Word preach'd with the greatest Profit, the following Directions may be of Use and Advantage to you.

1. Hear the Word of God *Preparedly*: Consider seriously with thy self whose Word it is that thou art going forth to hear; the Word of the Great and Holy God, by which

72 *Of Hearing the Word preach'd.*

you must be judg'd, 1 *Thess.* 2. 13. Fix your End and Aim right in going forth to hear the Word, and that will have a special Influence upon your Hearing; come not to the good Word of God with an evil frame of Heart, either with Pride, Prejudice, or Passion, but lay aside *all Filthiness, and Superfluity of Naughtiness, that you may receive with Meekness the ingrafted Word, which is able to save your Souls.* But especially take the Throne of Grace in your Way to hear the Word of Grace. The Word works not as a natural Agent, by an inherent Quality of its own, but as a moral Instrument in God's Hand. Now, as 'tis God that gives a Blessing to the Word, so 'tis Prayer that obtains such Blessing. Say therefore with *David, Lord, open thou mine Eyes, that I may see the wondrous Things of thy Law; make me understand the way of thy Precepts.* And if thou want'st Words to express thy Desires upon this Occasion, make use of the Prayers mention'd at the end.

2. Hear the Word *Attentively*; fix thy Mind upon, and apply thy Thoughts unto, what is spoken; suffer not vain Thoughts or drowsie Negligence to hinder your Attention; for it shews a vile Esteem that we have of the Word of God, when we give place ordinarily to wandring Thoughts and a drowsie Eye in the hearing of it. It is said of *Lydia, Acts 16. 14. That the Lord open'd her Heart, that she attended to the Word which was spoken of Paul.* Observe first, her Heart was open'd, then her Ear: From whence I gather, that the great Reason of Persons not attending

ing

Of Hearing the Word preach'd. 73

ing to the Ministry of the Word, is a Defect in their Hearts; where the Heart is open, the Ear will not be shut. Oh! what great Vanity of Mind and Levity of Spirit does it argue in Men, to yield a far greater Attention to the reading a News-paper, than when a Message from God is deliver'd to them, even a Message of Life and Death.

3. Hear the Word of God *Reverently*: Labour to remember and hold fast what thou hearest? To this the Apostle adviseth, *Heb. 2. 1. Let us give the more earnest Heed unto the things which are spoken, lest at any time we should let them slip.* Many complain of the Weakness of their Memory, they cannot remember the Word as they desire; let such take the following Advice, *viz.* Labour for a full and clear understanding of the Matter delivered: The clearer Apprehension we have of Truths in our Understanding, the firmer Impression will they make upon our Memories: Ignorance is one of the greatest Hindrances to Memory. Again, Labour to excite, and quicken, and stir up and awaken you Affections of Desire and Delight, in and towards the Word of God: *David* says, *Psal. 119. I delight in thy Precepts, I will not forget thy Word.* We also find it true by common Observation, that Passage in a Sermon is best remember'd by us, which did most affect us. But especially, if you would remember what you hear, be much in the present Meditation of the Word you have heard: The Word preached is compar'd to *Seed sown*; now Meditation is the *Harrow that covers this Seed*: This must be used as speedily as we can, after we have

D 5

been

74 *Of Hearing the Word preach'd.*

been under the Ordinance, otherwise Satan, that Bird of Prey, *will endeavour to steal away the precious Seed out of our Hearts.*

4. Hear the good Word of God *Applyingly*: Make a particular and close Application of the Truths thou hearest to thy own Soul. It is observable, that the Word of God is compar'd in Scripture to such things as do require a close and immediate Application: As to *Seed*, which brings forth no increase as it lies in the Chamber, but when cast into the Furrows of the Field; to *Bread*, which nourishes not when standing upon the Table, but when apply'd to the Stomach; to *Rain*, which fructifies not when hanging in the Clouds, but when drank in by the thirsty Earth. This was the Reason why St Peter's Sermon met with such Success, why so many thousand Souls were converted by it, every Hearer applied what was spoken to himself, then said, *Men and Brethren, what shall we do?* Acts 2. 37. Application is not only the Life of Preaching, but of Hearing also.

5. Hear the Word of God *Believingly*. All the Want of Success which the Preaching of the Word meets with, proceeds from Unbelief, Heb. 4. 2. *The Word preach'd did not profit, not being mix'd with Faith in them that heard it.* There is a mutual Relation betwixt Faith and the Word: No Faith without the Word, it comes by Hearing; and no profiting by the Word without Faith; the Word fighteth boldly, and worketh miraculously under Faith's Banner; *It is the Power of God unto Salvation*, but only to them that believe. Faith in the Precept causeth
Subjection:

Of Hearing the Word preach'd. 73

Subjection: Faith in the Threatnings causeth Humiliation: Faith in the Promises worketh Consolation: Were the Threatnings and Promises which are daily preach'd duly believed, what a mighty Influence would they have upon the Lives of Men! Threatnings would affright us from Sin, and the Promises allure us to Duty.

6. Hear the Word of God *Meekly*: Take heed of Anger and Passion, either against the Message or Messengers of God: Many Sinners are angry when the Word reproves them for their Sins, and threatens them for their Abomination: 2 Chron. 16. 10. *Asa was wroth with the Prophet, put him in Prison, was in a Rage with him.* If such Rage was found in a good and holy Man, whose Heart was perfect with the Lord his God, what Fury and Indignation may we conceive oft-times to boil in a wicked Man's Breast, when his Sins are discovered, reprov'd, condemned, and threatned, by the Ministry of the Word; and therefore St. James gives Advice to receive with Meekness the engrafted Word, James 1. 21. Consider, O Sinner! how unseasonable and unjust thy Anger and Displeasure is, when thy Sins are reprov'd by the Ministry of the Word: either thou must be angry with the Messenger, or with him that sends the Message; to be angry with the Messenger, is unreasonable, for God will reprove him, if he neglect to reprove thee, thy Blood shall be required at his Hands; and to be displeased with the Message is unjust, for wilt thou impudently break and violate the Laws of God, and not endure to be told of thy Faults? If
you

76 Of Hearing the Word preach'd.

you say that this Preaching of the Terrors and Threatnings of the Law, is the ready Way to drive Men to Despair; I reply, that 'tis not the Hearing, but the rejecting of Reproof that lays Men open to Despair: *Peter* received our Saviour's Reproof, and repented, *Judas* rejected Christ's Reproof, and that drives him to Despair, and next to the Halter; *he went and hanged himself*, St. Matth. 27. 5.

7. Above all, hear the Word of God *practically*. When the Minister's Duty is done, the Hearer's Work begins: He heareth a Sermon best, who practiseth it most. This practical Hearing of the Word will evidence thee to be an understanding Hearer, *Psal. 111. 10. A good Understanding have all they that do his Commandments*. It will evidence thee to be a retentive Hearer, because this Practising is the End of our Remembring. It will evidence thee to be a believing Hearer: Who believ'd *Moses's* Word concerning the Plague of Hail, but they that made their Cattle flee out of the Field into their Houses? Who are they that believe the Threatnings of the Word, but such as upon the Denunciation of the Threatnings do *flee from the Wrath to come*? O Christian! do not only hear and admire, but hear and amend; obey from thy Heart the Form of Doctrine deliver'd to thee, and then thou art blessed in thy Deed. To excite thee hereunto, consider, first, that this practical Hearing of the Word glorifies the Word, and God in the Word, above all: To come to the Word without any Desire or Design to glorifie God by it, is the height of Prophaneness; to pretend, and not to do it,

Of Hearing the Word preach'd. 77

is the Depth of Hypocrisie. The Apostle himself desires the Prayers of the Brethren, [*2 Thess. 3. 1.*] *That the Word of the Lord may have free Course and be gloried.* When is God glorified, but when his Word is believ'd, entertain'd, practis'd, and obey'd? To encourage thee to practise what thou hearest, consider our Saviour's Promise, *Joh. 9. 31. If any Man be a Worshipper of God, and doth his Will, him he heareth.*

8. Be careful to make an *Account* of thy self after thou hast heard the Word preach'd. God has indued Man with a noble Faculty of Self-reflection; he has a Power of calling himself to an Account for the several Actions perform'd by him. Now when a Christian, after hearing of the Word preach'd, is found in the Exercise of this Duty, frequently and faithfully interrogating his own Heart, *what* he has heard, and *how* he has heard, it is a good Evidence of his Sincerity; both because, first, it is a secret Duty; and, secondly, a searching Duty. This is not the Hypocrite's Walk, who desires not to search himself, nor that the Word should search him; he is for taking all upon trust, and nothing upon trial. And having called thy self to an Account in secret, how thou hast heard the Word in publick, what Benefit thou receivest, and what Assistance thou enjoyest; call likewise thy Family (if thou hast any under thy Charge) to give thee an Account what they heard, and how they understand, endeavouring to inform their Judgments aright as to the Nature of those divine Truths they have heard, and praying with them and for them, according to
the

C H A P. XIII.

Concerning the Lord's Supper.

THE Sacrament of the Lord's Supper being one of the most tremendous Mysteries of the Christian Religion, and the highest Act and Exercise of Religious Worship; he must be unthankful to Christ, and unjust to himself, that does not warily attend his Soul in so sacred an Homage. Therefore that I may assist you in a faithful Preparation for this Ordinance, and excite you to a frequent Participation of it, I shall briefly dispatch the following Severals.

1. I shall acquaint you with the Nature of this Ordinance.

2. Inform you of the Ends of its Institution.

3. Lay before you the Obligations which are upon you to frequent it.

4. Answer the several Pleas made by many for the Neglect of it.

5. What Preparation is necessary to fit you for it.

6. What Directions may be used to assist you in it.

7. How we ought to manage our Deportment and Behaviour after it.

1. Concerning the Nature of this Ordinance: Know, that the Lord's Supper is a Spiritual Feast,

Of Receiving the Lord's Supper. 79

Feast, appointed for a solemn Remembrance of Christ's Death, and is a Seal of that Covenant which God has made with us in Christ. The use then of this Ordinance is twofold; (1.) To be a solemn Remembrance of the Person and Passion of our Holy Lord, to excite us thankfully to call to mind all that Christ hath done and suffer'd for our good, and in our stead, in order to the inflaming of our Affections with Love unto his Person, and our Wills with Resolution to obey his Precepts. (2.) 'Tis a Seal of the new Covenant, or Covenant of Grace, which God has made with us in Christ; in which Covenant he has assur'd us of Pardon of Sin, and Eternal Life, upon the Conditions of Faith and Repentance. Almighty God seals to us in the Sacraments, and assures us, that he (for his Part) will make good his Promises; and we seal on our Part to him, that he will endeavour (by his Grace enabling) to perform the Conditions. This is the genuine Nature of the Lord's Supper.

2. Now as touching the Ends of this Institution, and the special Reasons and Purposes for which it was ordain'd by our Saviour, they are such as these: (1.) The renewing of that solemn Covenant with God, which we enter'd into at our Baptism, when by the Piety of our Parents we were dedicated to the Lord, and took an Oath of Fidelity unto Christ, the Captain of our Salvation, to become his Faithful Soldiers and Servants unto our Lives end. Now because our Infirmities are many, and our Covenant-Breaches too frequent, that we may not want a merciful Opportunity to bewail our Backslidings, and to renew our Covenant,

80 *Of Receiving the Lord's Supper.*

venant, this Ordinance was appointed. (2.) Another End is, to remember the Love of our dying Redeemer, in laying down his Life for us: *St. Luke 22. 19. This do in Remembrance of me*; in Remembrance of my Bloody Sufferings, in Remembrance of my bitter Death and Passion. (3.) To seal up unto us the Pardon of our Sins, and the Assurance of Everlasting Life: *St. Matt. 26. 28. This is my Blood of the New Testament which is shed for many, for the Remission of Sins.* Christ assures us of Pardon on his part, if we perform the Conditions of Faith and Repentance on our part. (4.) Another End of this Ordinance is, to fortifie the Soul with Power to resist Sin, and to get Victory over it; yea, to mortifie and subdue it; that our Souls being as Gyants refresh'd with this Spiritual Wine, all the Enemies of our Salvation may fall before us, and we may be more than Conquerors over them. (5.) The last, but not the least End of Christ in appointing this Ordinance, was for the uniting all the Professors of his Holy Religion together in the strictest Bond of Love and Charity, *1 Cor. 10. 17. We being many, are one Bread and one Body, for we are all Partakers of that one Bread.* That is, as many Grains of Wheat united together in one Mass or Lump, do make one Loaf of Bread; so Christians, tho' many, by the Death of our Saviour, and by partaking of his Supper, are spiritually incorporated into one mystical Body, and should labour to be of one Heart and one Mind.

3. Next let us consider the Obligations which lie upon Christians to attend upon Christ in this

Or-

Of Receiving the Lord's Supper. 81

Ordinance. Now there are especially two, namely, an Obligation of Duty, and of Interest.

First, We lie under an Obligation to frequent this Ordinance in Point of Duty and Obedience to our Saviour's Command, especially if we consider what kind of Command it is, namely, the Command of a Sovereign, the Command of a Saviour, the Command of a dying Saviour: 'Tis a Command of Love, a gracious Command, *Eat and Live*. 'Tis a pleasant, easie and honourable Command. What more pleasant than a Feast? What more honourable than to feast with a King, yea, with the *King of Kings*? In a Word, 'tis such a Command, the due Observation whereof will help us to keep the rest of God's Commandments better: it will be as an efficacious Means to make you always do well: Finally, 'tis a plain, positive, express Command, from which no Thing can discharge us but a Countermand from Heaven, which we never expect, or an Impossibility of doing it for want of Opportunity, which we cannot plead.

Secondly, We lie under a super-added Obligation to the Practice of this Duty from a Tye of Interest; for by a due Approach to our Lord's Table, our baptismal Vow is renew'd, our weak Faith strengthen'd, our languishing Love inflam'd, our Desires after Christ enlarged, our Sorrow for Sin heightned, fresh Power against, and Victory over Sin obtained, our present Joy and Comfort multiply'd, and our future Hopes of Heaven advanc'd. Oh! how unkind then are they to their Saviour, and also cruel to their own Souls, who
live

82 *Of Receiving the Lord's Supper.*

live all their Days in Neglect of this engaging, uniting, quickning, confirming Ordinance of the Lord's Supper, whom all the melting Entreaties and passionate Importunities of the Ministers of Christ could never prevail upon to the Practice of this most reasonable and most advantageous Duty!

4. But let us hear the several Pleas and Pretences which so many Thousands of Persons, tho' Professing Christianity, do make for this notorious Neglect of their dying Lord's Command.

1st Plea, or Excuse made by some, is the extraordinary Dread and Solemnity of the Ordinance; these put their Saviour off with a Compliment, telling him, That the Privilege is too great, the Dignity too high, and the Ordinance too solemn for them to approach unto.

Answer. This is a good Reason why you should approach the Ordinance with Preparation and Care, but no Argument at all why you should turn your Back upon it: As if a King should invite and command you to pay *Attendance* at Court upon his Person, and you very gravely tell him, That is too high an Honour for Persons of your Rank; you will therefore, out of Reverence to his Person, violate his Precept, and at once affront his Authority, and contemn his kindness. Know then, that the Reverence which our Saviour expects to his holy Institutions, is a Reverence of Obedience. That Man has a due Sense upon his Mind of the Solemnity of the Sacrament, who is careful to approach it with all the Humility and Sense of Unworthiness which becomes polluted Dust and Ashes; but such a
super-

Of Receiving the Lord's Supper. 83

superstitious sort of Reverence as makes Men afraid of doing their Duty, is dishonourable to God, and detrimental to themselves.

2^d Plea, is that of Unworthiness. We are *unworthy* to come, and therefore *afraid* to come; For *he that eateth unworthily, eateth his own Damnation*; Therefore we will be on the safest side, and prevent coming unworthily, by keeping away, and not coming at all.

Answer, (1.) There is a twofold Worthiness in Reference to the Sacrament, a Worthiness of Merit, and a Worthiness of Meetness: If by being Worthy, you mean the former, a Worthiness of Merit, by which you deserve to be entertain'd at Christ's Table; in that Sense not only the holiest Saint on Earth, but the highest Angel in Heaven, is unworthy of this Privilege: But then there is a Worthiness of Meetness, which imports such a fitness and preparation of Soul as the Gospel requires, and Christ will accept. A Beggar is not worthy of your Alms, yet you would not account it Humility, but Pride, in him to refuse your Alms, (when entreated to accept them) upon pretence of being Unworthy of them. The truth is, an humble Sense of our Unworthiness is in God's Account a fit Qualification.

(2.) Whereas thou pleasest thy self, that thou art on the safest side by keeping away from the Ordinance; this is a manifest Mistake, because the Guilt and Danger of Unworthy Refusing is certainly as great, or greater, than the Danger of Unworthy Receiving: For, not to come at all, is a bold Affront to the Authority of Christ, and a mighty Contempt of the Love of Christ; 'tis a
casting

84 Of Receiving the Lord's Supper.

casting off the Profession of Christianity; 'tis a renouncing the Communion of Saints, and a quitting all Claim and Interest in the Covenant of Grace. Did they in the Gospel, who made light of Christ's Invitation to the Marriage Supper, 'scape any better than he that came without a Wedding Garment? Were they not both destroyed, they for their Disobedience, and he for his Disrespect?

3d *Plea*, is that of Unfitness and Unpreparedness. My Conscience tells me, says the Sinner, that I am unfit to come to this Ordinance, and therefore I had better stay away.

Answer (1.) Whose Fault is it that thou art unfit? It must be either God's Fault or thy own. Can'st thou, dar'st thou say, 'tis God's Fault, when he is both willing to assist thee, and accept thee, when he offers thee his Assisting Grace, but thou art not willing to accept it? But what is it that makes thee unfit? Is it not some Sin that you are not willing to part with? Does not *Conscience* tell you, that you live a bad Life? that there are some sensual Lusts which you indulge, and are not willing to part with? This is that which makes you unfit to come, and afraid to come.

(2.) If you are unfit for this Ordinance, you are not fit to die: You pretend, you must stay all the Days of your Life, till you are prepared for the Sacrament; But, will Death wait for you till you are prepared for that? When Death calls, appear you must at God's Tribunal, whether fit or not fit. Now, what is it that prepares you for Death? Is it not the Exercise of Repentance and a holy Life?

This

Of Receiving the Lord's Supper. 85

This will fit you for the Sacrament ; and without this, you can never be fit for Heaven, nor hope to come there.

(3.) Speak sincerely : Did you ever go about to make your self fit ? Didst thou ever spend a Day in thy Closet, in searching for and finding out thy Sins, in confessing and bewailing of them, in resolving against them, in praying earnestly to God for the Aid of his Grace, to enable you to mortifie and subdue them ? Did you ever repair to your Minister, and desire his Assistance in fitting you for the Ordinance ? If not, which is certainly the very Case of many, Good God ! what horrid Hypocrisie is this, to offer it as a reasonable Excuse, that *Thou art unfit*, when thou didst never in thy whole Life once attempt to endeavour to make thy self fit ? Unfit thou art, not only for the Sacrament, but for every holy Duty also ; unfit to pray, unfit to hear, and unfit thou wilt be for ever, without thy own Endeavours to make thy self fit ; for God Almighty never wrought a Miracle to maintain Sloth. If thou say'st thou canst do nothing without God ; I reply, That God will do nothing without thee : Use a faithful Endeavour to prepare thy self, and thy God will both assist thee and accept thee also ; but it is great Folly to think of excusing one Fault with another.

4th Plea. Alas ! (say some) we are poor, ignorant Creatures, we were never Book-learnt, and therefore want the Knowledge which is requisite in a worthy Communicant.

Answer, (1.) If thou art wholly and grossly ignorant in the Fundamentals of Religion, thy
Ig-

86 Of Receiving the Lord's Supper.

Ignorance is dangerous and damnable, such as will shut thee out of Heaven, as well as debar thee from the Sacrament. But, why dost thou rest contented with thy Ignorance? Why dost thou not repair to thy spiritual Guides for private Instruction, who would thank thee for such an Opportunity of being serviceable to thee? Wilt thou chuse rather to carry thy Ignorance to Hell with thee, than make it known to such as are willing to release thee from it.

But (2dly) it may be thou art not so ignorant as thou think'st thy self; peradventure thou art mistaken in the Measures and Degrees of Knowledge which are requisite in a worthy Communicant; if thou hast a competent Knowledge of the Author, the Use, and End of this Ordinance, it is sufficient, tho' thou art not able to dispute controversial Points relating to it: if thou understand'st the Author of the Ordinance to be Jesus Christ; the End of the Ordinance to be a Representation and Commemoration of his Death; that the *breaking of the Bread* represents the *breaking of his Body upon the Cross*; and the *pouring out of the Wine*, the *shedding of his Blood for thy Redemption*. If thou understand'st the Use of this Ordinance to be for the renewing of thy Covenant with God, which thou enterd'st into at thy Baptism; to remember the Love of thy dying Saviour; to seal up unto thy Soul Pardon of Sin, and to engage thee daily to die more and more unto Sin; to unite Christians together in the strictest Bonds of Love and Charity: If thou know'st all this, and endeavour'st to act suitably thereunto, I dare assure thee thou hast the

Know-

Of Receiving the Lord's Supper. 87

Knowledge of a worthy Communicant. And if thou comest to the Sacrament with a Desire to grow more and more in thy Knowledge and Obedience, Almighty God will mercifully accept thee.

5th Plea. But I fear I am under the Power of an hard Heart, I cannot mourn for Sin so much as I would, and weep over it so often as I ought; and, what should a Person under the Power of a hard Heart do at this Ordinance?

Answer. If thou hast such a Degree of Sorrow as puts thee upon loathing and leaving off thy Sins, tho' thou canst not mourn for Sin so much as others do, and as thou would'st do, yet thou mayst be a true Penitent. Know, that another's Degree of Sorrow is not the Standard to measure thine by; all are not Sinners alike, and for that Reason the Sorrow of all Persons will not be alike: some Mens Sins have been infamous and notorious, their Lives tainted with heinous Crimes; now their Sins looking ghastly upon their Consciences, no wonder if they labour under such Agonies of Mind, such Horrors and Terrors of Conscience, and meet with such melting Sorrows as others are Strangers to, and unacquainted with. But perhaps God has blest thee with a pious Education, and his restraining Grace has kept thee from those presumptuous Acts of Sin which others have been guilty of, and consequently thou art a Stranger to their violent Expressions of Grief and Sorrow, yet at the same time thou hast such a convincing Sight of Sin, as causes thee to hate it, to forsake it, and to loath thy self by reason of it. And tho' thou dost not mourn so much as thou would'st,

88 *Of Receiving the Lord's Supper.*

would'it, yet thou mourn'it that thou canst mourn no more. Know for thy Comfort, that thou art not under the Power of a hard Heart: Thou dost not wholly want the Grace of Repentance, but ought'it to come to this Ordinance, for the encreasing of thy godly Sorrow for Sin, believing and expecting that the Sight of a broken, bleeding Saviour, will tend to the further breaking of thy Heart, and encreasing thy godly Sorrow for Sin. The

6th pretended Excuse for not coming to the Sacrament, is the Danger of Relapsing: I fear, say some, if I come, and afterwards fall into any known Sin, that Almighty God will never pardon it, but my Sin will be like the Sin against the *Holy Ghost*, which shall never be forgiven; therefore I judge it safest to stay away.

Answer. It must be acknowledg'd, that to sin wilfully and deliberately after we have been at this engaging Ordinance, is a great Aggravation of Sin, but not such as to render it unpardonable, but after our Fall we may be recover'd by Repentance, because we have an *Advocate with the Father*, 1 Joh. 2. 1.

(*2dly*) Know that Almighty God, tho' he requires (after you have been at his Holy Table) your utmost Care to avoid Sin, and to shun Temptations, yet if we Sin, he is so gracious as to admit us to Repentance. He expects a holy Life after the Sacrament, but not an angelical Life; the Life of a Saint, but not the Life of an Angel; a Life of Sincerity, not a Life of absolute Perfection; the Sacrament being an appointed Means to enable us more and more
against

Of Receiving the Lord's Supper. 89

against Sin, and to get Victory over it; 'tis our Duty therefore to have frequent recourse to it.

9th Plea is this: I dare not come, because I labour under so many Fears and Doubts as to my own Sincerity; had I an Assurance of my State of Grace, I might venture to come; but I have heard, no Man ought to come to this Ordinance that wants Assurance.

Answer. There are two sorts of Doubtings; some that proceed from want of Faith, and they which proceed from Weakness of Faith. As to the former, some Men there are whose Consciences tell 'em, that they are either open Sinners, or close Hypocrites: These Men have great Reason to doubt of their Condition, for it is certainly very bad and very dangerous, not one Moment longer to be rested in. But then there are Doubtings which arise from Weakness of Faith, *St. Matth. xiv. 31. Oh, thou of little Faith, wherefore didst thou doubt?* Now the Ordinance of the Lord's Supper is the proper Remedy for the Relief and Cure of these Doubtings; and the longer we keep from this Ordinance, the stronger will our Fears grow, and the more will our Doubts increase; and whereas thou hast heard that none should approach, that want a full Assurance of their Grace; this is a great Mistake, for the Sacrament being a sealing Ordinance, 'tis the great Means of procuring a full Assurance of Faith; which if a Man has already, there is no need of going to the Sacrament for it. No Man will go to the *Insuring Office* to secure an Estate which he has in his own Possession, and apprehends to be out of the reach of Danger.

90 *Of Receiving the Lord's Supper.*

8. Excuse is this: I see not (say some) much Good gotten by this Ordinance; many that come to the Sacrament lead as bad Lives as those that never come: And if it does them no Good, we are sure it does them Hurt, and they had better never come there.

Answer (1.) Allowing what thou say'st to be a sad Truth, why should'st thou draw such a wicked Conclusion from it? Because some Men are choakt with their Meat thro' their own Negligence, wilt thou therefore resolve never to eat more? Some Men eat and drink unworthily, and dishonour their Saviour; is this a sufficient Reason why thou should'st disobey him? Surely thou art to walk by Rule, not by Example; and ought'st rather to eye thy Saviour's Command, than thy Neighbour's Mis-carriage.

But (2d'y,) How know'st thou that such whom thou hast seen fall after the Sacrament have not risen again by Repentance? I am sure we have great reason to believe that Conscience is more quick in reproving such Persons, than those that never receiv'd; for the Remembrance of the Ordinance cannot but strike a Man's Mind at one time or other. There's more Hopes of a Man that comes to this Ordinance, and does not live so well after it as he should, than of such a Man that profanely keeps from it, and casts off all regard to God and Religion, for he certainly damns himself to avoid the Danger of Damnation: *He that eats and drinks unworthily, endangers his own Soul*; but he that to avoid this Danger will not eat nor drink at all, doth he not run into a greater Danger?

Of Receiving the Lord's Supper. 91

9th Plea, or Pretence, is this: I would not have neglected this Ordinance so long as I have done, (say some) but that I was not in Charity with my Neighbour, as I confess I ought to be; he wrong'd and abused me, and I being at Odds with him, I durst not come.

Answer. If thy Neighbour has wrong'd thee, wilt thou wrong thy own Soul? Because he has hurt thee, wilt thou hurt thy self? The Injury done to thee is his Sin; but thy being in Malice is thy own Sin, and thou must account for it.

But (2dly) enquire whether thine Anger against thy Neighbour be just or unjust? If thy Neighbour has done thee Wrong, and persists in it without Repentance, thy Anger is just, if kept within due Bounds, that it doth not transport you to Desires of Revenge. Displeas'd you may be with your Neighbour for a real Injury, and yet not to be indispos'd for the Sacrament. But if upon Examination you find your Anger was unjust, then you ought without delay to repent of it, and upon your Repentance to hasten to the *Lord's Supper*, where you will meet with sufficient Arguments for the cooling of the Heats of your Passion, and for allaying the Boilings of your Rage; beholding there such an illustrious Instance of *loving Enemies*, and *forgiving Injuries*, as the World was never acquainted with. So then if thou hatest thy Brother in thy Heart, and resolvest to persist in that Hatred, thou may'st tremble to come to the Sacrament; and thou ought'st to tremble also every time thou say'st the *Lord's Prayer*, for therein thou dost directly pray against thy self.

92 *Of Receiving the Lord's Supper.*

Labour then for a Readiness of Mind to forgive thy Neighbour, and a willing Desire to live quietly and peaceably with him, and thou may'st as safely come to the Sacrament, as thou may'st say thy Prayers.

10. The next Excuse which some make, is a multitude and multiplicity of worldly Business: We are so incumber'd with the World (say they) that we cannot find Time to fit our selves as we ought for such a Solemnity.

Answer (1.) Can you find no Time to serve and glorify that God that gives you all your Time? Or can you find Time for every thing but your Soul?

(2.) Your Business is either necessary Business, or needless Business: If needless, why do you not throw it off, for such Business is your Sin? If it be necessary Business, that of your Place and Calling, this ought not to hinder you, for such Business is God's Service: Thou art serving thy God when industriously following thy Vocation.

(3.) The more necessary worldly Business thou hast upon thy Hands, the greater Reason thou hast to frequent this Ordinance: No Man has more need of the Sacrament than the Man of Business, because no Man's Soul is more in danger of being lost in a Crowd of worldly Business; for having so much of the World upon thy Hand, there is just Cause to fear lest the World will get into the Throne of thy Heart, and so thy Riches become thy Ruin. In short, that Man who pleads *Business* for neglecting the Sacrament, doth plainly tell Almighty God, that

Of Receiving the Lord's Supper. 23

that he is not to be served but when the World will give leave.

11. The next Scruple made by some for not coming to the *Lord's Table*, is the Unworthiness of others: They are afraid some wicked Men thrust themselves forward, and therefore they keep back.

Answer (1st.) True Humility will teach a Man to suspect the worst of himself, and to hope the best of others. But suppose it be as thou suspectest, can another Man's Sin deprive thee of the Benefit and Comfort of the Ordinance? That when, by the Grace of God and thy own Endeavours, thou art fit, it should be in the Power of a wicked Man to make thee unfit?

Object. But, say some, the Presence of a wicked Man pollutes the Ordinance.

Answer. If so, he pollutes it to himself only, he cannot pollute it to thee, who art no ways necessary to his Sin.

But (2dly,) How art thou sure that the Person thou suspectest for wicked is really such? Has he been bad formerly? What Assurance hast thou that he has not sincerely repented, and is now come to the *Sacrament* with an honest Desire to get Power against his Sins, which formerly got Power over him? By his coming, he makes Profession so to do; and, how know'st thou that he is not sincere in what he professes? O but, say you, the Man will certainly return again to his former Wickedness; next Week he'll be drunk again, and swear again. This is more than thou or any Man can tell; for tho' heretofore his Temptations were too

94 *Of Receiving the Lord's Supper.*

many, and his Lusts too strong for him, and carried him away against his Endeavours and Resolutions, yet how know'st thou what Strength of Grace the Lord may communicate to him by this Ordinance? Charity should teach you to hope the best, and instead of censuring your Neighbour, put you upon pitying their Weakness, and upon praying for them also, that the Lord will keep 'em from future Backsliding.

12. And the last *Plea* against Communicating is this: Say some, We do not like your Way of administering the Ordinance; we are for Christ's Ordinances in Christ's Order; for we neither like the *Garment* which you wear, nor the *Form of Prayer* which you use, nor the *Gesture of Kneeling* you prescribe; and therefore we cannot join with you.

Answer (1.) As to your having Christ's Ordinances in Christ's Order, you have the Sacrament so with Us, as to the Substance of the Ordinance, and all the essential Requisites of it. But our Saviour never intended that you should observe all the Circumstances relating to that Ordinance, which he observed: As for Instance, he celebrated the *Supper* in a borrow'd Chamber, in an upper Room, in the Evening, only to Twelve Persons, and those Twelve Men, yea, Twelve Ministers, and in a Coat without a Seam. To keep thus strictly to Christ's Order in the Use of this Ordinance, I assure you, is so far from being a Duty, that it will be your Sin.

But (2^{dly},) as to the Garment worn by us in the Administration, why should a Matter of

Of Receiving the Lord's Supper. 95

of such an Indifferency discompose thy Thoughts at such a solemn Time? Look you to your self, that you come cloath'd with the *Wedding-Garment of Repentance, Faith, Love, and Joy* ; and if there be any Evil in Colours, in a White Garment more than a Black one, he that wears it, or the Authority that enjoins it, shall answer for that, and not you.

(3dly,) As to our using a *Form of Prayer* in the Administration, know that all the Reformed Churches throughout the World have done the like, the Church of *Geneva* not excepted ; for the Spirituality of Power doth not consist in an extempore Fluency of Words, but in the Intention of the Mind, and Devotion of the Soul : If we pray in Faith, with Humility, with holy Fervency, with humble Resignation, we certainly pray by the Spirit, tho' with a Form of Words before us. And on the other Hand, if we pray without the foremention'd Dispositions, our Prayers are formal and unacceptable, tho' we pray without a Form. Lastly, As to what is scrupled about Kneeling. (1.) It doth not clearly appear what Gesture our Saviour used when he celebrated this Ordinance ; the Scripture is very silent about it : From whence I infer, that had it been our Saviour's Mind we should follow his Example in this Circumstance, we should not have been left in the Dark concerning it : For suppose it were Sitting, this being but a Circumstance of the Action, we are no more obliged to follow it than the other Circumstances of Time, Place, Habit, &c.

96 *Of Receiving the Lord's Supper.*

(2.) Let it be consider'd how far the Church of *England* has protested against all Adoration of the Elements; so that they who suspect us Kneeling to the Bread and Wine, do shew themselves to be either grossly ignorant, or greatly malicious. But because this is the highest Ordinance we attend upon Christ in, and we receive the greatest Benefits by the Ordinance we are capable of on this side Glory, even a Pardon seal'd from the King of Heaven, (which we would not receive in any other Posture than upon our Knees from an earthly Prince) and for as much as the Sacrament is delivered to us with Prayer, we judge it the most suitable Gesture for such a solemn Ordinance; and both in Obedience to Authority, and also from an Act of Choice, we use this Gesture, as a Token of profound Reverence to our most endearing Redeemer.

These are all the most considerable Pleas and Pretences which I have met with from Persons for the Neglect of this Duty. If what has been here said tends to the Satisfaction of any, and they are willing to address themselves to the Practice of this long neglected Duty, I shall next inform them what Preparation is necessary to fit them for it.

5. And here now in general: That the best Preparation for the Sacrament, is a Holy Life, a daily walking before God in the holy Path of his Commandments, in an uniform Compliance with the Duties both of our general and particular Callings, exercising
our

Of Receiving the Lord's Supper. 97

our selves daily in keeping a *Conscience void of Offence both towards GOD, and towards all Men*: In short, the habitual Devotedness of the Soul to God, accompanied with a steady Resolution to continue stedfast in our Obedience to him in all our Duties, is such a divine Temper as gives us an undoubted, Right to the Ordinance, and is the best Qualification for it. But more particularly you are to understand, that besides our habitual Preparation by Repentance, and the constant Endeavours of a Holy Life, we ought to set some Time apart for actual Preparation, tho' how much every Person ought to allot of his Time for that Work cannot precisely be determin'd: Some have more Cause for it than others, having long neglected themselves and their Duty: Others have more Leisure and Freedom for it. No Man ought to come to the Sacrament without due Care and Preparation; but God doth not expect so much Time should be set apart for solemn Preparation by a poor Servant, as he does from a rich Master.

Now a Christian's actual Preparation for this Ordinance I take to consist in the Practice of these five following Duties: *Examination, Humiliation, Resolution, Meditation, Prayer, and Supplication.*

1. Examine thy self according to St. Paul's Advice, *I Cor. xi. 28.* for we stand too near our selves to see our Failings without great Observation; take therefore the Candle of the Word into thy Hand, to search thy Heart, and examine thy Life by; particularly examine,

98 *Of Receiving the Lord's Supper.*

(1.) What Good there is in thee; what Knowledge to discern the Lord's Body, and to understand the Nature, Use, and End of the Lord's Supper: What Faith to apply the Merits of his Death to thy own Soul: What Love to thy Saviour's Precepts, Promises, People; to every one that has the Image of Christ upon him: What Repentance and Godly Sorrow thou dost find in thy Soul for Sin: What Care every Day to mortify it, and to *die daily* more and more unto it. (2.) Examine what Evil is in thee, and has been done by thee: See and be sensible of the Sinfulness of thy Nature, of the Sins of thy Heart and Life; of thy Omissions of Good, and Commissions of Evil; of thy Sins against GOD and thy Neighbour, in Heart, Word, or Deed: And tho' it be impossible upon thy utmost Search to find out all, it will be a good Evidence of thy Sincerity, that thou art not willing to hide any.

2. Having by Examination found out thy Sins, fall down upon thy Knees in Confession and Humiliation before GOD, bewailing thy manifold Sins and Wickednesses, which thou hast (from time to time) most grievously committed, by Thought, Word, and Deed, against his Divine Majesty. Labour earnestly to repent, and to be unfeignedly sorry for these thy Misdoinings; beg of God that the Remembrance of Sin may be bitter to thy Soul, and the Burthen of it intolerable; plead with him to forgive thee all that is past, and to give thee his Grace, that thou may'st ever hereafter serve and please him in Newness of Life,

to the Honour and Glory of his Holy Name. This done, before thou arisest from thy Knees,

3. Renew thy Resolutions for a Holy Life : Vow to be more watchful, more careful and circumspect for the Time to come ; say with Holy David, Psal. cxix. 106. *I have sworn, and will perform it, that I will keep thy righteous Judgment.* And be sure when you resolve against your Sins, that you resolve against all Temptations which lead to Sin ; he that resolves against Drunkenness and Swearing, must resolve to avoid wicked Company, which draw him to that Excess, and to pass by the Door where he is wont to be drawn in : And take heed of making any Resolutions in your own Strength, but earnestly implore the Grace and Assistance of Almighty God : O be sensible that your own Strength is small, your Enemy strong, your Temptations many, your Danger great ; if ever you desire to bring your Resolutions for a better Life to Perfection, look up to Heaven for auxiliary Aid from thence, engage God's Strength, which will enable thee to do all Things ; so saith the Apostle, *Phil. iv. 13. I can do all things, &c.*

4. Apply thy self next to the Duty of Meditation, particularly meditate on the Sufferings of thy Saviour : And to help and quicken thy Meditations upon them, let me advise thee constantly to read over the History of them before a Sacrament, as you find it recorded in the two last Chapters (but one) of all the Evangelists : Meditate on his wonderful Abasement in his Incarnation, that the Creator of the
World

100 *Of Receiving the Lord's Supper.*

World should become a Creature. Meditate on the Meanness and Poverty of his Life, and that will work in thee true Contentment of Mind in thy poor and low Condition ; but above all, meditate on the unparallel'd Sufferings at his Death, his Patience under them, and his Readiness to pardon and pray for his Enemies and Murderers that were the Occasion of them. This will at once enkindle thy Hatred against Sin, inflame thy Love to Christ, and inspire thee with a Spirit of Meekness towards thy greatest Enemies, in Imitation of thy dear Saviour, who offered up his Blood to God on the behalf of them that shed it.

5. Set more than ordinary Time apart before the Sacrament for Secret Prayer, earnestly pleading with God to make the Sacrament effectual, for the mortifying of thy Sins, for the strengthening of thy Grace, for the quickning of thy Desires, for the confirming of thy Resolutions ; to make it a Soul-nourishing Meat unto thee, and that thou may'st experience the strengthening, comforting, quickning, assisting, and accepting Presence of Christ in and at the Ordinance ; and that so thou may'st be able to sanctify the Name of Christ in the highest Act of Homage and Adoration to him : Suitable Petitions for such an Occasion you have many in that excellent Book, call'd *The Whole Duty of Man* ; and in Bishop *Patrick's Christian Sacrifice*, with many more ; in want of which, if thou can'st not of thy self express thy own Desires, make use of the Prayer for this Purpose among those at the End.

6. Having

6. Having directed you in your Preparation for this Ordinance, next understand how you are to behave your selves at, and under it. First then, come to the Ordinance with high and raised Expectations to receive great Benefit and Advantage by it, both as to the mortifying of thy Sin, and quickning of thy Grace: And whatever Lust it is that thou art most captivated by, and enslav'd to, be it Pride, Passion, Earthly-mindedness, &c. let us set our selves against that Lust with all our Might, and plead with God at his Table thus: Lord, I come to this Ordinance with a sincere Desire and Design to get Victory over every Lust, but particularly against ----- which does so often solicit and importune me. O let it receive its Death-wound in the Death of my Saviour, and never molest or enslave me more. Secondly, When come to the Lord's Table, labour to cast all thy worldly Thoughts and Concerns out of thy Head and Heart, and strive to lift up thy Heart unto the Lord, as thou art exhorted by the Minister; say unto all unsuitable Thoughts, as *Abraham* did unto his Servants; *Gen. xxii. 5. Abide you here below, whilst I go and worship the Lord yonder.* (3.) The better to keep all impertinent and improper Thoughts out of thy Mind, entertain thy self with a frequent Remembrance of the Death of Christ; at the sight of the *Bread broken*, and *Wine poured out*, call to mind at once the Passion of the Son of God, and thy Sins which exposed him to such a painful, shameful, and accursed Death: Represent to the Eye of your Minds your dear Redeemer as hanging upon

2

102 *Of Receiving the Lord's Supper.*

upon the Cross, bleeding, sighing, groaning, dying under the insupportable Burden of thy Sins, and his Father's Wrath. (4thly,) When thou perceivest the Minister approaching with the Elements towards thee, put thy self in the lowliest Posture of Reverence, and say thus betwixt God and thy Soul, *How beautiful are the Feet of him that publisheth Salvation*, and brings the proffer of a Saviour to me! I am unworthy of Christ, but he is worthy of me and my Faith: I do therefore, O Lord, with all Humility, accept thee for my King, Priest, and Prophet, for my Sanctifier and Saviour. (5thly,) When thou hast received the Bread, say to this or the like Effect, Lord, *I receive this broken Bread in Remembrance of thy broken Body*; O strengthen me with thy heavenly Grace, that I may continue thine for ever, and daily increase in thy Holy Spirit more and more, till I come to thine everlasting Kingdom. Amen. In like manner after thou hast receiv'd the Cup, pray to this Purpose. O my God! Let my Soul go forth as a Giant refreshed with this spiritual Wine, and let all the Enemies of my Salvation fall before me: May I walk in the Strength of this spiritual Meal all my Days, and in the end of my Days enjoy the full Manifestation of thy Love (which is better than Wine) in thine everlasting Kingdom. Amen. (6thly,) Employ your Time whilst others are receiving, in Meditation and Prayer; in meditating upon the Love of the Father in sending, and upon the Love of the Son in coming upon this great Errand, to accomplish the Work of Redemption for

us.

Of Receiving the Lord's Supper. 103

us. Also in praying unto God for all Mankind in general, for the whole Church of God in special, for that Part of it planted in these Nations in particular; for all Christian Kings, Princes, and Governors, especially our own; for all our Friends and Benefactors, that God would requite the Kindnesses they have shewn us; for all our Enemies, that God would pardon the Wrongs and Injuries done to him, to us, and to their own Souls. This being a Feast of Love, in which we commemorate the highest Instance of Love that ever the World was acquainted with, a greater Expression of our Love we cannot shew to our offending Brother, than in a readiness to forgive him, and interceding earnestly for his Soul. Lastly, as an Expression of thy Thankfulness to Christ for his Mercy and Compassion towards thee, lay hold upon this Occasion to shew thy Charity to his Members, that thy Prayers and thine Alms may be had in Remembrance of God; and as thou refreshest the Bowels of the Poor, so mayest thou find Mercy of the Lord in the needful Day.

7. It only now remains to shew how we ought to behave our selves after we have waited upon Christ at his Holy Table. (1.) Decline (if possible) all Company immediately after the Action; and retire instantly into some secret Place, and there upon your Knees offer up your Thanksgiving to Almighty God for his rich Mercy and invaluable Goodness vouchsafed to you in that Ordinance, intreating him to pardon all the Defects of the whole Service, and imploring the gracious Assistance of his
holy

104 *Of Receiving the Lord's Supper.*

holy and good Spirit, whereby you may be enabled to work in the Strength of that Grace as becometh those who have receiv'd such great Pledges of Salvation. (2.) When you are return'd into Company, take heed that the spiritual Heat which was enkindled in your Souls by and under the Ordinance, be not quench'd by a sudden falling into worldly Conferences and fruitless Discourses; but labour to cherish and keep alive that holy Fire upon the Altar of your Hearts, and endeavour by Prayer, Meditation, and holy Conference, to improve it into a holy Flame. (3.) Spend the Sacrament-day in publick, private, and secret Duties of Religious Worship, particularly in Prayer and Praises, in and after Examination of your selves what Faith, what Love, what Humility, what Sincerity was found with us, while waiting upon our Saviour at his holy Table: Take notice also of any Deadness of Heart, and Indisposition of Spirit which thou labour'st under, bewail it, and beg Pardon of it for Christ's Sake, who bears the Iniquities of our Holy Things. (4.) Conclude the Sacrament-day with Prayer and an Hymn of Praise. Thus did our Saviour after he had kept this Supper with his Disciples, *He sung an Hymn*, St. Matth. xxv. 30. and betook himself to God in Prayer; and the Jews at their Passover did sing the 113th Psalm, with the five following Psalms, which they call'd the *great Hallelujah*. A Christian should every Day of his Life give Thanks and pray, but especially on a Sacrament-day; then should we bless the Lord with our whole Souls, and call upon all that is within us to bless

bles his Holy Name. Such Christians as desire to do this, but want suitable Words, may express their Desires to God in those at the end.

C H A P. XIV.

Containing an earnest Exhortation to the Love and Practice of Universal Holiness.

THE Consideration of our Baptismal Vow, renew'd and ratify'd by many Sacramental Engagements at the Holy Table, is certainly one of the strongest Ties that Christianity lays upon us, to oblige us to the Love and Practice of Universal Holiness; for most certain it is, if we relapse and fall back into an evil Course of Life, if we wilfully return again to Folly, we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death: But if we escape these, there are more dismal Plagues than these that will overtake us, such as Hardness of Heart, Blindness of Mind, and a fear'd Conscience: These are indeed invisible Strokes, which make not a Noise, and strike not our Senses, but verily, if we consider the Effects and Consequences of them, they are more formidable and dismal than the raging Pestilence, and the loudest Claps of Thunder. Let us then piously resolve, as we fear the Wrath of God, and love our own Souls, after we have renew'd our Covenant with God at his Holy Table, to oblige our selves to an Eminent and Exemplary Piety of Conversation; let us live as those that are
re-

redeem'd by the Blood of Jesus, as those that are sanctified and seal'd by the Spirit of Jesus, as those that expect an eternal Fellowship and Communion with Jesus in his Heavenly Kingdom.

To this end it may be advisable,

1. The next Morning after thou hast been at the Sacrament, as soon as thou art up, enter into thy Closet, and before the Lord piously and profitably resolve and vow to maintain a strict Watchfulness and Care over thy Heart, Words, and Ways, for the time to come. Such a Resolution as this made in the Strength of God, will work Wonders, because God will assist and bless it. 'Twill fortify thee against Temptations, and the strongest Solicitations to return to the Love and Practice of Sin and Wickedness. Suppose thy dearest Friends and Familiars, suppose thy indulgent Mother that bore thee, nay, suppose the Wife of thy Bosom, the Delight of thine Eyes, should all set upon thee, yea, intreat and importune thee to omit some known Duty, or to commit some wicked Act, such a Resolution as thou hast now made for a holy Life will antidote thy Soul against the Poison of such a Temptation, and put the same Reply into thy Mouth as was found in holy Joseph's, Gen. xxxix. 9. *How can I do this great Wickedness, and sin against God?*

2. Having made this solemn Vow betwixt God and thy own Soul, for a holy Life, for a Life suitable to a Sacramental Engagement, you

you will find it very advantageous to write it down and keep it by you thus :

“ At such a Time, and on such a Day, having renew’d my Covenant with GOD at his Holy Table, I did with all the Devotion of my Heart and Soul entirely surrender up myself, and all that is mine, to the Service and Glory of Almighty God, vowing all Fidelity and Obedience to him, and resolving that He shall have the full guiding, governing, and disposing of me and mine.

And after every Sacrament look upon it, and consider seriously of it, saying thus to thy self; *Behold, O my Soul, the Bonds that are upon thee, this is thine own Act and Deed; it is as certainly recorded in Heaven as ’tis here written on Earth, and shall one Day be brought forth against thee to thy Everlasting Condemnation, if thou dost not walk answerably to the Obligation of it.* Keep it by thee, as a Memorial of the solemn Transactions betwixt God and thy Soul; for, besides the Influence it will have upon thy Obedience in the time of thy Life, it will afford thee no small Comfort and Assurance at the Hour of Death, and in the Time of Temptation.

3. Make choice of some wise and faithful Friend, and obliging him by all the Endearments and Obligations of Friendship, to be your Monitor and Remembrancer: This the Apostle advises to, *Heb. x. 23. Consider one another, to provoke unto Love and good Works.* There are two sorts of Persons that will tell us of our Faults, our best Friends, and our bit-

birrest Enemies: Hast thou such an Enemy? Make use of those Rebukes with Christian Prudence, which he gives in sinful Anger. Art thou bless'd with such a Friend? Bless God for him, let thy Heart cleave unto him, and perform a reciprocal Duty of Love and Faithfulness towards him; be often admonishing, reproving, restoring, quickning and confirming one another; the Advantage of such a Friendship is inexpressible.

4. Labour every Day to live as in God's Sight, and to walk continually as under the View and Observation of his All-seeing Eye; *Psal. xvi. 8.* in all Places, and in all Companies, endeavour to remember the Presence of God, that He is *about thy Path* by Day, and *about thy Bed* by Night, and *spies out all thy Ways*: Remember that thy God seeth in Secret, and that no Darkness is an Obstacle to his piercing Eye: Remember that God is every where present, and then thou wilt study to be every where holy. It is not sufficient that God's Eye sees thee, but thou must see thy self seen of God: The Master's Eye upon the Scholar will not command him to his Book, but the Scholar seeing that his Master sees him, will do it. "O my God (says pious Bishop Hall) let me see my self seen of thee, and I shall never dare to offend thee.

5. Have frequent recourse to your Minister, your Spiritual Guide; desire his Advice, and follow his Instructions, in order to your Improvement in Knowledge, and Advancement in Piety:

Piety: Acquaint him with thy Resolutions for Heaven and a holy Life, and desire him to give thee the needful Directions in order to it: Lay open thy very Soul unto him, and be not shy of acquainting thy spiritual Physician with all thy Soul's Complaints; hear him, as thou would'st hear Christ himself, whose Minister he is; mark what he says with the greatest Care, and follow his Instructions with the greatest Faithfulness; acquaint him from time to time with the State and Condition of thy Soul, with thy Temptations and Discouragements, with thy Doubts and Fears, with thy Failings and Imperfections, with thy Joys and Sorrows; his Counsels (by the Blessing of GOD) will preserve thee in an uniform, even, and steady Course of well-doing: Thy Minister is concerned to give thee the best Advice he can, and GOD is concern'd to make it effectual for thy good, having in his infinite Wisdom ordain'd it for that End.

6. And above all, look up to Almighty God in Prayer, that he would make you perfect, 'stablish, strengthen, settle you: Give him the entire Praise of all that Good that is wrought in you, or perform'd by you: Be thankful to him for any Measure of Knowledge received in thy Understanding, for any good Inclinations found in thy Will, for any devout Affections stirring in thy Soul; and intercede with him, that in Mindfulness of his Promise, as he has begun a good Work in thee, he would perfect it unto the Day of Jesus Christ; that he would order thy Steps in his Word, and let no Iniquity

quity have Dominion over thee; that He would hold up thy Goings in his Ways, till thy Feet take hold of Eternal Life; that thou may'st be faithful to thy Death, not beginning in the Spirit, and making a sad end in the Flesh; not being of the Number of those who draw back unto Perdition, but of those who persevere in well-doing, to the saving of their Souls. Amen.

F I N I S.

5 MA 56



Family Instructions :

O R,

Principles of Religion

Necessary to be known by

Family Governors,

And needful to be Taught their

CHILDREN and SERVANTS,

For Preparing both Themselves
and Theirs, to receive the HOLY
COMMUNION with Benefit and
Comfort.

For the Help of MEMORY, divided
into Six SECTIONS.

By *WILLIAM BURKITT*, M.A.
of *Pembroke-Hall* in *Cambridge*, late
Vicar of *Dedham* in *Essex*.

L O N D O N :

Printed for *D. Midwinter* and *A. Ward* ;
A. Bettefworth and *C. Hitch* ; *J. Downing* ;
R. Ford ; *R. Hett* ; *J. Oswald* and *L. Jackson*.
M D C C X X X I I I.

Family Instructions:

Principles of Religion

Family Government

CHILDREN'S SERVANTS



For Preparation of the Household
and Training of the Children
in Communion with the Church
of England

For the Help of the Parents, divided
into six SECTIONS

By WILLIAM LUTHER, M.A.
Rector of St. Andrew's Church,
London

LONDON:
Printed for H. Aldrich, Stationer,
at the 'Three Kings' Press, in
St. Paul's Church-yard.
1844

SECTION I.

Of the CREATION.

Quest. *WAS the World eternal? or, Had it a Beginning?*

Ans. The World neither was, nor is eternal, for in the Beginning of Time God created the Heaven and the Earth, Gen. i. v. 1.

Q. *Out of what, and by what, did God make the World, and all Things therein?*

A. God made the World, and all Things therein out of Nothing (having no Matter to work upon) by the Word of his Power.

Q. *In what space of Time, and after what manner was the World created and made?*

A. In the space of six Days, and in an orderly and perfect manner, every thing being very good, Gen. i. last.

Q. *For what End and Design was the World created by God?*

A. In general, for his own Pleasure all Things are and were created. In particular, for the manifestation of his Power, Wisdom, and Goodness, and for the exaltation of his Honour and Glory.

Q. *How came we to understand and know the way and manner of the World's Creation?*

A. By Faith we understand that the Worlds were framed by the Word of God, Heb. xi. 3.

Q. *What is God?*

A. God is an infinite, invifible, and immortal

tal Spirit, essentially necessary, and one who could not, and cannot but be.

Q. How many sorts of Spirits are there? and, of which sort is God?

A. There are two sorts of Spirits, (1.) Created and Finite, as Angels and the Souls of Men are. (2.) Uncreated and Infinite; and such a Spirit GOD only is.

Q. What mean you by GOD's being an Infinite Spirit?

A. That all the Perfections of his Nature, particularly his Wisdom, Power, Holiness, Goodness, do exceed all Measures, Bounds, and Limits, and cannot be comprehended by the Understandings of his Creatures.

Q. Why call you him invisible?

A. Because he is not to be seen by any bodily Eye, and consequently not to be conceived of under any bodily Shape.

Q. How is he Immortal?

A. GOD's Immortality is natural and necessary from his own Nature and Being, he neither had Beginning, nor shall have End. The Angels and Souls of Men are immortal by the Gift of God only: They had a Beginning, but 'tis his Pleasure they shall never have an End.

Q. How many Gods are there?

A. There's none other but one, namely, a living and true God.

Q. How doth it appear that there is, and can be, but one God?

A. The Scripture reveals no more, Deut. vi. 4. The Lord thy God is one Lord; and Reason will allow no more, because there can be but one first and chief Cause, one supreme and most excellent Being.

Q. Why

Q. Why call you him the True God?

A. To distinguish Him from all titular Gods, as Magistrates and others, and from all Idols, and false Gods.

Q. Why call you him the Living God?

A. Because all Life, natural, spiritual, and eternal, is in him, and only from him.

Q. How doth it appear that there are Three Persons in the Godhead, and only Three?

A. It appears these three Ways: (1.) From the Baptismal Institution, *Matt. xxviii. 19.* Baptize all Nations in the Name of the Father, of the Son, and of the Holy Ghost. (2.) From the Apostolical Benediction, *2 Cor. xiii. 14.* The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you. (3.) From plain and positive Scripture Assertions, *1 John v. 7.* There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost.

Q. What are the distinct Operations which Scripture attributes to the several Persons?

A. It ascribes generally the Works of Creation to the Father, it attributes particularly the Work of Redemption to the Son, and the Work of Sanctification to the Holy Ghost.

S E C T. II.

Of the Fall.

Q. HOW many Sorts or Ranks of Creatures did God make for the glorifying of him upon Earth, and the Enjoyment of him in Heaven?

F 2

A. Two

A. Two Sorts ; namely, Angels and Men.

Q. What are the *Angels* ?

A. Finite and Immortal Spirits, created by, and made after the Image of the glorious God.

Q. Did the *Angels* continue in that holy and happy State in which they were created ?

A. All of the Angels did not sin, but many of them did, and their Sin is supposed to be Pride.

Q. Did God provide any Remedy for the fallen *Angels* Recovery ?

A. No, but they are all reserv'd in everlasting Chains, under Darkness, to the Judgment of the Great Day, Jude 6.

Q. Adam being the first Man that God created and made, of what Parts did Adam consist ?

A. Of two Parts, namely, a Soul and a Body.

Q. What was his Body made of ?

A. The Dust of the Ground.

Q. Was his Soul so made ?

A. No ; God breathed into his Nostrils the Breath of Life, and Man became a living Soul.

Q. Did God make Adam an holy Creature, or a sinful Creature ?

A. An holy Creature, after his own Image.

Q. Wherein doth the Image of God consist ?

A. In Righteousness and Holiness, and a sovereign Dominion over all the Creatures.

Q. How can Man then be a sinful Creature ?

A. Tho' he was made upright, yet was his Will mutable, and by abusing his Liberty he fell from that holy State in which he was created, by eating the forbidden Fruit.

Q. Who tempted him to eat the forbidden Fruit ?

A. The

A. The Woman, whose Name was *Eve*, whom God made of one of *Adam's* Ribs, to be an Help-meet for him, and not a Tempter of him.

Q. *Who tempted her?*

A. The Serpent; that is, the Devil in and by the Serpent.

Q. *Did Adam only hurt himself by eating the forbidden Fruit?*

A. No verily, he ruin'd not only himself but all his Posterity, he being the Root of all Mankind; they sinned in him, and fell with him in his first Transgression.

Q. *Wherein consists the Sin and Misery of that Estate into which Adam and his Posterity fell?*

A. In the dreadful Effects of that fatal Fall; for our Understandings are thereby darkned, our Wills perverted, our Affections misplaced, and all the Faculties of our Souls inclined to that which is Evil, and averse to all that is Good.

Q. *What was the Punishment due to Adam and his Posterity for that Sin?*

A. Death, according to the Threatning of God, *In the Day that thou eatest, thou shalt die.*

Q. *What Death was intended in that Threatning?*

A. Temporal, Spiritual, and Eternal; or the Death of the Body by the Loss of Life, the Death of the Soul by the Loss of God's Image, and the Death of the Body and Soul for ever, by the Loss of God.

Q. *What Lessons of Instruction may you gather from the Fall?*

A. Very many, and those very useful (1.)

118 *Of Man's Recovery by Christ.*

learn of what a malignant Nature Sin is, inasmuch as one Sin defil'd and destroy'd the whole World. (2.) The wonderful Wildom of God in sending Christ in our Nature to take away the Sin of the World. (3.) The Necessity of our Interest in Christ, and Union with him, that as we have received of the first *Adam* Corruption for Corruption, we may also receive of the second *Adam* Grace for Grace.

Q. What Inferences may be drawn from our first Parents Fall?

A. Such as these, namely, (1.) That the best of us, when left to our selves, cannot be long safe. (2.) That since Man before the Fall could not be his own Keeper, much less since the Fall can he be his own Saviour. (3.) We learn how wonderful great our Obligations are to the Blessed Jesus, who recovered and saved us when the Fall left us hopeless and helpless.

S E C T. III.

Of Man's Recovery by Christ.

Q. DID not God provide a Remedy for fallen Man's Recovery.

A. Yes, he sent his own Son to die for him; who took not on him the Nature of Angels, but the Seed of *Abraham*, Heb. ii. 16.

Q. For whom of Mankind did Christ die?

A. He gave himself a Ransom for all, he tasted Death for every Man, and his Death was a Propitiation for the Sins of the whole World; tho' only such as believe and obey the Gospel

spel shall savingly partake of the Benefits of his Death.

Q. Who was God's own Son, that thus died?

A. The Lord Jesus Christ, who being God from Eternity, became Man in the Fulness of Time.

Q. How many Natures had Christ?

A. Two Natures; a Divine Nature, as God, and a Human Nature, as Man.

Q. Do these two Natures make two Persons?

A. No, the Human Nature was united to the second Person in the Godhead, and continues to abide in Union with it, and that for ever.

Q. In which of these Natures did Christ suffer?

A. In his Human Nature, as Man.

Q. In which Nature did he satisfy, or give Satisfaction to the Justice of God for our Sins?

A. In his Divine Nature, as he was God equal with the Father.

Q. How do you prove Christ to be God?

A. By a threefold Argument: (1.) Because the Attributes of God are given to him; he is said to be eternal, and all-knowing, *St. John xxi. 17. Lord thou knowest all Things.* (2.) Because the Works of God were wrought by him; he cleans'd the Lepers, rais'd the Dead, yea, he made the World, *John i. v. 3. All Things were made by him, &c.* (3.) Because divine Honour is given to him by the Commandment of God, *Heb. i. 6. Let all the Angels of God worship him.*

Q. How prove you Christ to be a Man?

A. Because he had a true Body and a reasonable

120 *Of Man's Recovery by Christ.*

nable Soul, and was in all Things made like unto us, Sin only excepted.

Q. Why would Christ be born?

A. That he might die for our Salvation.

Q. Who was he born of?

A. Of the Virgin Mary.

Q. Was he born in Sin as you were?

A. No, he was neither born in Sin, nor lived in any Sin; for then he could not have satisfied the Justice of God for Sin.

Q. How came he to be born without Sin?

A. By being conceiv'd of the Holy Ghost.

Q. What doth the Name Jesus signify?

A. A Saviour, because he was to save his People from their Sins.

Q. What doth the Name of Christ signify?

A. Anointed, which denotes his threefold Office, namely, of a Prophet, Priest, and King.

Q. Why did Christ execute all these Offices?

A. Because they are all necessary to our Salvation, and we have the Benefit of them all.

Q. What Benefit?

A. All the Promises flow from these Offices, as Streams from their Fountain; for Instance, the Promises of Illumination and Direction flow from Christ's Prophetical Office; the Promises of Pardon and Peace flow from his Priestly Office; and the Promises of Protection and Defence from his Kingly Office.

Q. Can no Man receive Christ in one Office, and refuse him in another?

A. No, but whoever will have the Benefit of one, must receive him in all, *Acts v. 31*. He is a Saviour to none to whom he is not a Prince; and

and it is in vain to expect Salvation by him, if we do not yield Subjection to him.

Q. What Death did Christ undergo for us?

A. The Death of the Cross, which was a shameful, a painful, and an accursed Death.

Q. What became of Christ after his Death?

A. He was buried, and continued among the Dead until the Third Day, in which he arose again from the Dead.

Q. Why did Christ rise at all?

A. To declare the Sufficiency of his Satisfaction, and the Certainty of our Resurrection.

Q. Why did he arise no sooner, and why should he lie no longer than the Third Day?

A. He did arise no sooner, lest the Truth of his Death should have been question'd, that he did not die at all: and he would lie no longer, lest the Faith of his Disciples should have fail'd.

Q. What became of Christ after his Resurrection?

A. After Forty Days stay upon Earth, he ascended up into Heaven.

Q. Wherefore did Christ ascend into Heaven?

A. To open Heaven to us, and to make Intercession with the Father for us.

Q. What doth this Ascension teach us?

A. The Duty of Heavenly-Mindedness, that we should in Heart and Mind ascend after him.

Q. What Honour has Christ now in Heaven?

A. The Honour of sitting at God's Right Hand.

Q. What mean you by sitting at God's Right Hand?

A. That Christ is advanc'd unto Authority

122 *Of Man's Recovery by Christ.*

and Power, whereby he ruleth all Things both in Heaven and in Earth.

Q. Will not Christ come again from Heaven?

A. Yes, he will come again at the End of the World, to judge the Quick and Dead.

Q. Who mean you by the Quick and Dead?

A. Those that are alive at his coming, and those that are in their Graves.

Q. Is it certain there will be a Day of Judgment?

A. Yes, the Scripture assures it, and the Consciences of Men expect and dread it.

Q. What are the Properties of that Judgment?

A. It will be awful and solemn, exact and critical, impartial and universal.

Q. What will follow upon this Judgment?

A. Those that have done Good shall go into Everlasting Life, and those that have done Evil into everlasting Fire.

Q. Who is the Third Person in the Trinity? whom you profess to believe in?

A. The Holy Ghost.

Q. Why is he so called?

A. Because he is essentially Holy in himself, and efficiently Holy, or the Author of all true Holiness in us also, it being he that sanctifies me and all the Elect People of God.

Q. What is it to believe in the Holy Ghost?

A. Not only to believe that he is infinitely Holy in himself, but also to rely upon him for Sanctification, and further Measures of Holiness in us also.

Q. What mean you by the Holy Catholick Church?

A. All

Of Man's Recovery by Christ. 123

A. All the People of God, wheresoever dispersed.

Q. Why is the Church called Catholick or Universal?

A. Because it has been in all Ages and Places, and consists of all sorts of Persons.

Q. Why is the Catholick Church called Holy.

A. Both in regard of her Vocation and Calling, as also in regard of the Offices perform'd holily by her.

Q. What mean you by the Communion of Saints?

A. That Communion or Fellowship which all the Faithful have with God the Father, Son, and Holy Spirit, and one with another.

Q. What intend you by the Forgiveness of Sins?

A. That for Christ's sake my Sins shall be forgiven me, if they be forsaken by me.

Q. How do you believe the Resurrection of the Body?

A. I firmly believe that God will raise again all dead Bodies, and the same Bodies of them that die.

Q. What difference will there be betwixt the Resurrection of the Righteous and the Wicked?

A. The Wicked shall be rais'd by the Power of Christ as their Judge, but the Righteous by vertue of their Union with Christ as their Head.

Q. What mean you when you profess to believe the Life Everlasting?

A. That there are two different States, of Rewards

124 *Of Man's Recovery by Christ.*

wards and Punishments, in another World, in which the Wicked shall be for ever miserable, and the Righteous for ever happy.

Q Thus you have given me an Account of the Articles of your Belief, now let me hear you say the Lord's Prayer ?

A. Our Father, &c.

Q. How many Parts are there of the Lord's Prayer ?

A. Three Parts, namely, the Preface, the six Petitions, the Doxology and Conclusion.

Q. Which is the Preface ?

A. Our Father, which art in Heaven.

Q. What doth the Word Father import ?

A. That God to whom we pray, is of easy Access unto, and willing to grant what we pray for, and that we ought to call upon him with reverential Fear and Holy Confidence.

Q. Why do we call him our Father ?

A. To signify, and put us in mind of our Duty, that we are not only to pray by, and for our selves, but with and for others.

Q. Why pray we to God as being in Heaven ?

A. To denote his Sovereignty, Dominion over us, and that vast Distance and Disproportion betwixt him and us.

Q. What do we pray for in the first Petition ?

A. In the first Petition, which is [Hallowed be thy Name] we pray that God and all that more peculiarly relate to him, may by us and by all Men be honour'd and reverenc'd.

Q. Why ought our Hearts to be intently set upon the Hallowing or Sanctifying of God's Name ?

A. Be-

A. Because this was the general End of God in our Creation, and the particular Design of God in our effectual Vocation.

Q. *What do we pray for in the Second Petition?*

A. In the Second Petition, which is, [*Thy Kingdom come*] we pray that God would dethrone Sin and Satan, and destroy their Kingdom, that he would enlarge the Kingdom of Grace, and hasten the Kingdom of Glory.

Q. *What do we pray for in the Third Petition?*

A. In the Third Petition, which is, [*Thy Will be done in Earth as it is in Heaven*] we pray that the commanding Will of God may be perform'd by us, and all Men here on Earth, as universally, as chearfully, as speedily, as constantly, as the glorious Angels, and the glorious Saints obey it in Heaven.

Q. *What pray we for in the Fourth Petition?*

A. In the Fourth Petition, which is, [*Give us this Day our daily Bread*] we pray that God would give us all Things needful for this present Life, a competent Portion of them, a Covenant Right unto them, with a sanctified Use and Improvement of them.

Q. *What do you pray for in the Fifth Petition?*

A. In the Fifth Petition, which is [*Forgive us our Trespases, as we forgive them that trespass against us*] We pray that God would pardon all our Sins freely, fully, everlastingly; and enable us to forgive others, if ever we expect Forgiveness of him.

Q. *What*

126 *Of Man's Recovery by Christ.*

Q. What is meant by [Our] Trespases, is it only such Sins as we have actually committed?

A. No, but (1.) Adam's Original Sin is herein included, which is Ours, both by Imputation, Inhesion, and Imitation: And (2.) Other Mens Sins which we have made Ours, by exciting to them, by not hindring of them, by not mourning for them.

Q. What are we to intend and mean, when we pray that God would forgive us, as we forgive?

*A. It does not denote either Meritoriousness or Equality, as if by forgiving others we could merit Forgiveness at the Hands of God, or as if we could equal him in the manner of Forgiving; but it denotes the Qualification of the Person whom God will forgive; as also the Condition which God only will forgive upon, Matt. vi. 17. *If we forgive not Men their Trespases, neither will your Heavenly Father forgive you.**

Q. What do revengeful Persons then do, when they say the Lord's Prayer?

A. They pray for their own Damnation.

Q. What do we pray for in the sixth Petition?

A. In the Sixth Petition, which is, [And lead us not into Temptation, but deliver us from Evil,] We pray that God would preserve us from Temptation, succour us with his Grace under Temptation, and enable us to overcome when we are tempted.

Q. What is that Evil which here you pray to be delivered from?

A. Principally the Evil of Sin, which is the Evil of Evils, and that which makes the Devil evil.

Q. What

Q. What is meant by Deliverance from Evil?

A. It imports a powerful Assistance of God's Grace to preserve us from the Evil of Sin, and the Prevalency of Temptation.

Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is, [*For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.*] teaches us, as it is Argumentative, that it is both lawful and needful to back our Petitions unto God with Reasons and Arguments laid before him.

Q. What need of using Arguments with God in Prayer, when he is more ready to hear than we to pray?

A. The Use of them is not to move God to Audience, but to quicken ourselves to Ferency.

Q. How many Arguments are here used?

A. Four.

Q. Which is the first Argument?

A. *For thine is the Kingdom*; intimating that God has a Kingdom in the World, and that what we pray for, is for the Advancement of his Kingdom.

Q. What is the second Argument?

A. *Thine is the Power*; intimating, that the Power of God is an Argument with himself to grant, and an Encouragement to us to hope for the obtaining of the Mercies which we want and crave.

Q. What is the Third Argument?

A. *Thine is the Glory*; implying, that if what we pray for be for the Glory of God, it may encourage us to hope for Audience, and Acceptance with God.

Q. Which

128 *Of the Renovating Change.*

Q. What is the Fourth Argument ?

A. It is couch'd and contained in the Words, *for ever and ever.* Which denote the Eternity of God ; it is a mighty Encouragement in Prayer, to consider, that the God whom we pray unto is an eternal God : for we may hope to receive what others have formerly received ; God's Eternity being the same, if we act the same. He is the same Yesterday, to Day, and for ever.

Q. What is the Importance of the last Word in the Lord's Prayer, Amen ?

A. It does import or signify three Things, namely, (1.) An hearty Assent to the several Petitions put up to God in Prayer. (2.) An ardent Desire to be heard and answered in what we pray for. (3.) An humble Confidence, and a firm Assurance that we shall be heard and answered after we have pray'd, therefore we say, *Amen.* So be it.

S E C T IV.

Of the Renovating Change.

Q. Christ having done so much for your Salvation, as you have now declared, surely there is nothing left for you to do ?

A. God forbid that I should think so, for the Scriptures tell me, I must be born again, repent, and be converted, believe and obey the Gospel, or *I can never see the Kingdom of God,* St. John iii. ver. 3.

Q. When may you be said to be regenerate ?

A. When (together with a new Name conferr'd upon me in Baptism) there is a new Nature

ture by the sanctifying Spirit of God wrought in me, enabling me to bring forth the Fruits of Sobriety, Righteousness, and Godliness in my daily Conversation.

Q. What Occasion is there for such a Renovating Change to be wrought in you?

A. Very much, namely, to restore my depraved Nature to its primitive Integrity. Accordingly I need the Spirit of God's Assistance, in Concurrence with my own Endeavours, to enlighten my dark Understanding, to conquer the Rebellion of my Will, to rectify the Disorders of my Affections, to subdue the Violence of my unruly Passions and Appetite, and to reduce those rebellious Powers under the Government and Dominion of Reason and Religion.

Q. Why is such a regenerating Change absolutely necessary?

A. In order to our being made Partakers of the Benefits of the Covenant of Grace, as also to qualify us for, and entitle us to the Kingdom of Glory; for except a Man be born again, he cannot see the Kingdom of God, John iii. 3.

Q. What is that Repentance which the Holy Scripture makes the Condition of our Pardon?

A. True Repentance is an ingenuous Sorrow for Sin past, and an unfeigned Hatred of Sin present, and an universal forsaking of it for the time to come.

Q. Is the Sight of Sin sufficient to Repentance?

A. Not alone, but there must be an Apprehension of Mercy and Forgiveness with God, and this Mercy must be discern'd in and thro' Jesus

Jesus Christ, Zech. xii. 10. *They shall look upon me whom they have pierc'd, and mourn.*

Q. Is turning from Sin sufficient to denominate a Person truly Penitent?

A. No, there must be also a returning unto God, Psal. cxix. 50. I considered my Ways, and turned my Feet unto thy Testimonies.

Q. What think you of the Antinomian Doctrines which say that Sins are forgiven from Eternity; that God sees no Sin in Believers, is never angry with, nor punishes them for their Sins, neither need they at any Time to pray for Pardon, but only for the Sense and Assurance of Pardon?

A. Verily, such Doctrines are destructive of a good Life, they tend greatly to Licentiousness, and are contrary to the Design and End of Christianity.

Q. May you not warrantably hope that Sin is forgiven you, tho' it still cleaves to you?

A. Yes, no doubt; for I must not conclude that I have not forsaken Sin, because Sin has not yet forsaken me.

Q. When shall a Saint get rid of this Body of Sin?

A. When he has put off this Body of Flesh, when he has done breathing, he has then done sinning, but not till then.

Q. What must be doing in the mean time?

A. He must watch against Sin, strive against it, pray against it; mortify and subdue it, and long for that joyful Hour, when not only the Power, but the Presence of Sin shall be destroy'd, and the Christian render'd perfectly

fectly like unto God as well in Purity as in Immortality.

Q. What is that Faith which the Gospel requires as the Condition of our Salvation?

A. It is such a practical Assent to the Doctrine of the Gospel, and such a fiducial Reliance on Christ crucified, as is productive of an humble, uniform, and sincere Obedience.

Q. Faith alone then is not sufficient to Salvation?

A. That Faith which is alone, and not accompanied with good Works, is dead: It must be an active, operative Faith, that justifies and saves, even such a Faith as is the Parent and Principle of Obedience.

Q. Will not then a confident Reliance upon the Death and Merits of Christ pass for justifying Faith?

A. By no means; for we must submit our selves to his ruling Power, as well as submit our selves to his saving Mercy; it being in vain to expect Salvation by Christ, if we do not yield Subjection to him.

Q. Will not Multitudes then be found Unbelievers at the great Day, who now do in nothing suspect themselves?

A. Yes, undoubtedly, for Men are very willing that Christ should save them from the Guilt and Punishment of their Sins, after they have had the Pleasure and Satisfaction to commit them. But those whom Christ saves are delivered not only from the Danger, but from the Dominion of their Sins, *St. Matt. i. 21.*

Q. Wherein consists the Nature of that Holiness

132 *Of Obedience to the Moral Law,*

liness and New Obedience, which the Gospel requires as the Fruits of Faith?

A. In the Conformity of our Hearts and Natures to the Holiness of God's Nature, and in the Conformity of our Lives to the Righteousness of his Laws.

Q. *What are the necessary Qualifications of such an Obedience?*

A. It must be sincere and hearty, pleasing and delightful, uniform and universal, constant and persevering, engaging us to have Respect to all God's Commandments, and this for the Noble Principle and constraining Power of Divine Love.

Q. *Can our Obedience in this Life be sinless and absolutely perfect?*

A. No, the Obedience of the best Christians in this Life, when at the best, is but imperfect, attended with much Weakness, and accompanied with manifold Imperfections, which yet (upon our humble Acknowledgment) Almighty GOD, for Christ's sake, will graciously pardon, mercifully accept, yea, bountifully reward.

S E C T. V.

Of Obedience to the Moral Law, the Ten Commandments.

Q. *What is the Duty that GOD requires of Man?*

A. Obedience to his revealed Will, declar'd in the Moral Law.

Q. *What*

Q. What is the Moral Law ?

A. A Declaration of the Will of God to Mankind, directing and obliging every one to perfect, personal, and perpetual Obedience thereunto, both in Heart and Life.

Q. Is any Man able perfectly to answer the Demands of that Law ?

A. None ever could keep the Law of God perfectly but the first *Adam* ; none ever could and did keep it perfectly but the second *Adam* Christ Jesus.

Q. Of what Use then is the Moral Law to Man since the Fall ?

A. Much every Way, namely, to inform all Men of the Holy Nature of God, to acquaint them with their Duty to him, and to make them sensible of their Obligation to Jesus Christ for his fulfilling it in their stead ; and as a Testimony of our Thankfulness for the same, to oblige our selves to a strict Observance of it, as the Rule of our Obedience.

Q. In what is the Moral Law summarily comprehended ?

A. In the Ten Commandments.

Q. What do the Ten Commandments teach you ?

A. My Duty towards God, and my Duty towards my Neighbour : My Duty towards God being comprehended in the four first Commandments, and my Duty towards my Neighbour contain'd in the six last Commandments.

Q. And which is the First Commandment ?

A. Thou shalt have no other, &c.

Q. What Duties are required of you in this Commandment ?

A. To

134 *Of Obedience to the Moral Law.*

A. To know God and believe in him, to love and fear him, to serve and obey him, to praise him daily, and pray unto him, to submit my Will in all Things to his holy Will, and to long for the Enjoyment of him in Heaven.

Q. What Sins are forbidden in the first Commandment?

A. All Atheism, or Denial of God's Being, all Ignorance and Forgetfulness of his Commands, all Hypocrisy and Indifference in his Service, and giving religious Worship to any other Being besides God himself.

Q. Who are they that offend against this Commandment?

A. The Church of Rome, in giving that religious Worship to Saints and Angels, and the Virgin Mary, which is due only to GOD himself, contrary to the Scripture, Rev. xix. 10.

Q. What is the Second Commandment?

A. Thou shalt not make to thy self, &c.

Q. When do we transgress this Commandment?

A. When we make any Image, Picture, or Representation of God, when we worship any Thing besides God, and when we worship God after any other Way and Manner than we find prescrib'd by him in his holy Word.

Q. What Duties are required in the Second Commandment?

A. To worship God daily both with my Soul and Body, according to his Will revealed in his Word.

Q. Who are the Breakers of the Second Commandment?

A. All the Papists, and too many Protestants.

First,

First, the *Papists*, who make Pictures and Images of the Holy Trinity, and then worship them, or worship before them, contrary to his Command, which says, *Thou shalt neither make any graven Image, nor bow down to them, nor worship them.* *Secondly*, All such *Protestants* as pretend to worship God with their Souls and Spirits, but deny him the Adoration of their Bodies ; and all others that give God the Homage of their Bodies ; the Tongue and the Knee, but withhold from him the Reverence and Veneration of their Hearts and Souls.

Q. Which is the Third Commandment ?

A. Thou shalt not take the Name, &c.

Q. What Duties are here required ?

A. That I treat the Name of God, his Attributes and Ordinances, his Word and Works, with great Reverence and Regard, both in my Heart, Speech, and Behaviour.

Q. What Sins are forbidden in this Commandment ?

A. All undue Thoughts of the Nature of God, all irreverent Use of the Name and Attributes of God, especially the taking of God's Holy Name into our Mouths upon slight and trivial Occasions, saying frequently, O Lord, or, O God.

Q. Who are the Breakers of this Commandment ?

A. All such as make rash and unlawful Vows, such as swear unduly, and all such as do not keep their Vows, and perform their Oaths and Promises made religiously to GOD or their Neighbour.

Q. Which is the Fourth Commandment ?

A. Remember to keep holy, &c.

Q. What

136 *Of Obedience to the Moral Law,*

Q. What is required of you by this Commandment ?

A. To remember the Sabbath before it comes, to sanctify it when it is come, and not to spend a Part of the Day, but the whole Day, in the publick, private, and secret Duties of GOD's Worship, and in Acts of Charity and Mercy.

Q. What Sins are forbidden hereby ?

A. All neglect of God's Worship in his House, or in our own ; all bodily Labour, and unnecessary Business ; all Sports and Recreations, it being a less Sin to plough than to play upon the Lord's Day.

Q. Which is the Fifth Commandment ?

A. Honour thy Father and Mother, &c.

Q. Whom understand you by Father and Mother ?

A. My natural Parent, or my Father that begat me ; my political and civil Parent, or the Magistrate that rules over me ; my Ecclesiastical Parent, or the Minister that instructs me ; and my domestical Parent, or the Master of the Family that provides for me.

Q. How do the Parents aforementioned transgress and violate this Commandment ?

A. Natural Parents transgress the Command, when they do not love and cherish, take care of, and provide for their Children. Magistrates offend when they do not punish Evil-doers, nor protect and encourage those that do well. Ministers transgress the Command when they do not watch over the Souls of their People, instruct them by their Doctrine, and direct them by their Example : And Family Governors, when they provide not for their Families such
Things

Things as are convenient, and are either unreasonable in their Commands, unmerciful in their Corrections, ungodly or unrighteous in their Conversations.

Q. When is the Fifth Commandment broken, and by whom?

A. (1.) When Children are disobedient or disrespectful to their Parents, and are ashamed of them because of their Poverty. (2.) When Subjects do either privately plot, or openly rebel, or secretly murmur against their Governors. (3.) When People do either slight and despise, reject and forsake, or defraud and wrong their lawful Ministers. (Lastly,) When Servants do disobey the lawful Commands of their Masters, and publish their Failings and Infirmities to the World.

Q. Rehearse the Sixth Commandment?

A. Thou shalt not kill.

Q. What doth this Commandment require?

A. All lawful Means to preserve my own Life and Health, as also the Life and Health of my Neighbour.

Q. What Means has God appointed for the Preservation of your Life and Health?

A. A sober and moderate Use of Meat, Drink, Physick, Sleep, Labour, and Recreation.

Q. What else tends to that End?

A. A due Government of my self, by subduing my Passions, by moderating my Anger, by restraining Envy and malicious Revenge, and by preserving in my self a Cheerfulness of Spirit.

Q. What Sins are forbidden in the Sixth Commandment?

G

A. The

138 *Of Obedience to the Moral Law,*

A. The Destroying of my own Life by any Act of Violence, by Intemperance and Excess, or by neglecting any Means for its Preservation; and also the hazarding the Life of my Neighbour openly or secretly; likewise by denying to relieve him in his Wants, when it is in my Power to relieve him.

Q. Which is the Seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What doth the Seventh Commandment require?

A. Chastity in Body and Soul, in Mind and Affection, in Speech and Behaviour.

Q. What is necessary in order to the Preservation of our Chastity?

A. Watchfulness over all my Senses, Temperance in all my Enjoyments, Moderation in all my Recreations, keeping of good Company, a shunning all Occasions of Uncleaness, and resisting the first Temptations thereunto.

Q. What Sins doth the Seventh Commandment forbid?

A. All unchaste Thoughts, Words and Actions, particularly the gross Acts of Fornication and Adultery, and all other Acts of Uncleaness, together with all Provocations thereunto.

Q. Rehearse the Eighth Commandment?

A. Thou shalt not steal.

Q. What is required in this Commandment?

A. All Diligence and Industry in our Callings, all Truth and Fidelity in our Dealings: and if at any time, in any Manner, we have wrong'd others, to restore what we have unjustly taken from them.

Q. What

Q. What is forbidden in the Eighth Commandment?

A. All stealing of Goods, and receiving Goods which we know or suspect to be stolen; all fraudulent Dealings, all false Weights and Measures, all Prodigality, and wasteful Gaming.

Q. What is the Ninth Commandment?

A. Thou shalt not bear false Witness, &c.

Q. What doth this Commandment require?

A. A due Regard to our own Nature and Reputation, a great Tenderness of our Neighbour's good Name, and the maintaining and promoting Truth between Man and Man, particularly in Witness-bearing.

Q. What is forbidden in the Ninth Commandment?

A. Every thing that's injurious to our Neighbour's good Name, particularly Slandering, Backbiting, Talebearing, rash Censuring and Judging, Receiving false Reports, Stopping our Ears against just Defence, and all undue Silence when Truth or Innocence suffers.

Q. Which is the Tenth Commandment?

A. Thou shalt not covet, &c.

Q. What doth this Commandment require?

A. A full Contentment with our outward Condition, whatever it be, believing it to be best for us, because the Wisdom of God has appointed it unto us.

Q. Is Contentment then with our Estate, all that this Commandment requires of us?

A. No: but it requires a charitable Inclination, and compassionate Disposition towards our Neighbour also.

Q. What is forbidden in the Tenth Commandment?

A. All Discontentment with our own Condition, all Envy and Grieving at the Prosperity of our Neighbour, together with all inordinate Affections towards any Thing that is his.

S E C T. VI.

Of the Sacraments.

Q. What is the proper Sense and Signification of the Word Sacrament?

A. It primarily signifies a Solemn Oath taken by Soldiers when they list themselves under their General; and this Oath was mutual, the General swore to them as well as they to him.

Q. This Word Sacrament is not found in Scripture; why do you use it?

A. Tho' the Word be not, yet the Thing intended by the Word is found there; for in the Sacraments God obliges himself to us by Covenant, and we bind our selves to him for performing the Condition.

Q. What is a Sacrament?

A. An outward and visible Sign of an inward and spiritual Grace, instituted by Christ himself.

Q. Which were the Sacraments under the Old Testament?

A. Circumcision and the Passover.

Q. Which are the Sacraments in the New Testament?

A. Bap-

A. Baptism and the Lord's Supper.

Q. Are these Sacraments generally necessary to Salvation?

A. Yes, they are necessary, because it is necessary to Salvation to obey the Laws of Christ; and generally so, that is, indispensibly necessary when and where they can be had.

Q. If Christ has only instituted two Sacraments in his Church, how come the Papists to talk of Seven?

A. Because the Church of Rome hath presumptuously super-added Five more, namely, Confirmation, Penance, Ordination, Marriage, and extreme Unction, held by usurping upon Christ's Prerogative.

Q. What is Baptism?

A. An holy Institution of Christ for the Benefit of Believers, and their Seed; wherein, by washing with Water, in the Name of the Father, Son, and Holy Ghost, is signified the inward Purification of the Soul by the Blood and Spirit of Christ.

Q. What is the outward Sign or Form in Baptism?

A. Water, and nothing but Water; and therefore 'tis a vile Practice of Papists to add Oil, Salt, and Spittle, to Water in Baptism.

Q. Was Baptism by Water to continue after the Descent of the Holy Ghost?

A. Yes, and was used afterwards, Acts x. 47. and Chap. xi. 16. and is to continue to the end of the World. Matth. 28. Go, Teach and Baptize; and lo, I am with you always to the End of the World.

Q. What do these Words imply, In the Name of the Father, and of the Son, and of the Holy Ghost?

A. That the Person is baptiz'd into the Belief and Obedience of the whole Trinity.

Q. Is it necessary to dip or plunge the Body under Water when a Person is baptized?

A. Not at all; for the Word Baptize signifies to wash; and who can suppose that the Jaylor (Acts xvi.) was carried forth in the Night to a River or Pond, to be baptized by plunging?

Q. Is Baptism in Infancy to be reiterated and repeated when a Person comes to riper Years?

A. By no Means, this being the Sacrament of our Initiation or Entrance into the visible Church, is and ought to be but once perform'd.

Q. Who are to be baptiz'd?

A. Not only Believers, but their Infant Offspring, who are taken into Covenant with God, together with themselves, Gen. xvii. 7, 10.

Q. But Infants are not able to perform Covenant Duties, how then can they be capable of Covenant Privileges?

A. They certainly are as capable at Eight Days old to be taken into Covenant with God under the Gospel, as they were at that Age under the Law; and it is not reasonable to suppose that the Privileges of the Gospel are straighter and narrower than those of the Law.

Q. But have we any express Command in the New Testament for Infant Baptism?

A. There needed none, because the Privileges of Infants were settled under the Old Testament, and were never revers'd by Christ or his Apostles: Besides, tho' Infants be not named, yet they

they are included in Christ's Command to baptize all Nations, *Matt. xxviii. 19.* Infants being a considerable Part of all Nations.

Q. What is required of Persons to be baptized?

A. Repentance and Faith.

Q. Why then are Infants baptiz'd, when by reason of their tender Age they cannot Repent and Believe?

A. Because they promise to do both, by their Sureties, which Promise, when they come of Age, they are bound themselves to perform.

Q. But many baptiz'd in Infancy prove very bad afterwards?

A. They do so, and many baptiz'd at Age too: Duties therefore are not to be neglected, or to be measured by Events; tho' the Preaching of Christ be to some a Stumbling block, yet must He be preach'd for all that.

Q. What Thoughts have you concerning the Necessity and Efficacy of this Ordinance of Baptism?

*A. Altho' it be a very great Sin to neglect this Ordinance when and where it be may had, yet Grace and Salvation are not so inseparably annex'd unto it, as that no Person can be saved without it, when it cannot be had; according to that known Saying of the Ancient, *Non Absentia, sed Contemptus Sacramentorum damnat.* 'Tis not the Absence and Want, but the Neglect and Contempt of the Sacraments that damns.*

Q. Why was the Sacrament of the Lord's Supper ordain'd?

A. For a continual Remembrance of the Sacrifice

crifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What are the Benefits of Christ's Death, which we are to remember in this Sacrament?

A. Deliverance from our Sins, and from all the evil Effects and bitter Fruits of them; Reception into God's Favour here, and the Hopes of Heaven hereafter.

Q. What is the outward Part or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What do you learn from hence?

A. Two Things: (1.) That the Bread and Wine continue in their natural Substance after Consecration, as well as before: And (2.) that we are to receive under both kinds, the Cup as well as the Bread.

Q. Are not the Bread and Wine poor and mean Things to represent the Body and Blood of Christ?

A. Altho' a Piece of Bread and a Draught of Water, are Things of small Value in themselves, yet are they great in respect of their Use and End; as a Pennyworth of Wax applied to a Deed, may be advanc'd to a Thousand Pound in Value, tho' inconsiderable in itself.

Q. What doth the breaking of the Bread, and pouring out of the Wine signify?

A. The breaking of Christ's Body, and the shedding of his Blood upon the Cross, for our Redemption and Salvation.

Q. What doth the giving and taking of Bread and Wine signify?

A. These

A. These Actions signify God's exhibiting, and Believers applying of Christ, and all his Benefits, to their own Souls.

Q. What is the inward Part or Thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful; that is, they which have a true Faith do really partake of the Fruits and Benefits of Christ's Death.

Q. Who are they that ought to come to the Lord's Supper?

A. All that by Baptism do make a Profession of Christ, and whose Conversation doth not give their Profession the Lye.

Q. What Obligation do such lie under to come to the Lord's Supper?

A. A double Obligation. (1.) In Point of Duty, Christ's Word commands it. (2.) In Point of Interest, our Wants require it.

Q. What kind of Command have you to approach to the Lord's Table?

A. The Command of a Sovereign, the Command of a Saviour, the Command of a dying Saviour, a Command of Love, an easy, and delightful, an advantageous, and profitable Command; such a Command as (if we duly observe it) will enable us to keep all the Commandments of Christ better. But withal it is such a Command, that if we wilfully live in the neglect of it, we cannot be call'd Christians, but shall be treated by Christ as Enemies and Despisers of his dying Love.

Q. What is it in the Death of Christ that

you are call'd upon to remember at his Holy Table?

A. The Painfulness of his Death, the Meritoriousness of his Death, the Voluntariness of his Dying, the Acceptableness of his Death to God, and the Advantageousness of his Death to our selves.

Q. After what Manner should we remember the Death of Christ at his Holy Table?

A. Understandingly, reverentially, sorrowfully, humbly, thankfully, obediently and frequently.

Q. What are the Benefits whereof we are made Partakers thereby?

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. Why is it then that so many turn their Backs upon this Ordinance?

A. Some abstain and keep away out of fear, and others out of sloth; the guilt of some Mens Consciences stares them in the Face, that they dare not come at all, and others are not willing to take Pains to prepare themselves, that they may come aright.

Q. What Preparation then is required of them who come to the Lord's Table?

A. To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, to have a lively Faith in God's Mercy thro' Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.

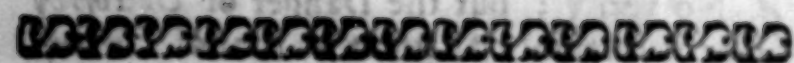
Q. Is then the Danger of unprepared coming to the

the Lord's Table, the only Danger which we are to fear ?

A. No verily ; but the Danger of Unworthy Refusing is certainly as great as that of Unworthy Receiving ; for Sins of Omission are no less damning than Sins of Commission ; such as made light of the Marriage-Supper, escap'd no better than he that came without the Wedding-Garment ; both were punish'd, the one for his Diobedience, the other for his Disrespect. It is therefore best and safest to follow St. Paul's Advice, 1 Cor. xi. 28. Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

F I N I S.

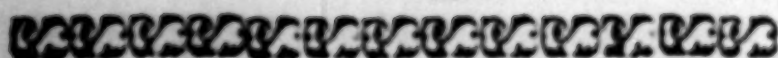




THE
CONTENTS
OF THE

Several SECTIONS.

	Page
SECT. I. <i>Of the Creation</i>	113
SECT. II. <i>Of the Fall</i>	115
SECT. III. <i>Of Man's Recovery</i>	118
SECT. IV. <i>Of the Renovating Change</i>	128
SECT. V. <i>Of Obedience to the Moral Law, the Ten Command- ments</i>	132
SECT. VI. <i>Of the Sacraments</i>	140



Forms of Prayer
FOR
FAMILIES
AND
Single PERSONS,
AND
HYMNS of PRAISE:
With GRACES before and
after Meat.

By *WILLIAM BURKITT*, M.A.
of *Pembroke-Hall* in *Cambridge*, late
Vicar of *Dedham* in *Essex*.

L O N D O N:
Printed for *D. Midwinter* and *A. Ward*;
A. Bettefworth and *C. Hitch*; *J. Downing*;
R. Ford; *R. Hett*; *J. Oswald*, and *L. Jackson*.
M DCC XXXII.

Volume of Hymns

FOR

FAMILIES

AND

Single Persons,

AND

Hymns of Praise:

With Gleanings before and

after Meals.

By WILLIAM B. EBBETT, M. A.

of Pembroke Hall in Cambridge, and

Visiting Professor at Yale.

LONDON:

Printed for H. Aldrich and A. Hall,

Aldershot and C. Hall, Faversham.

And by all Booksellers and Vendors.

M.DCCC.XXX.

A Prayer to be used on the Lord's Day Morning, or at any other Time before we go forth to Publick Worship.

O Almighty and most glorious Lord God ! who art greatly to be fear'd in the Assemblies of thy Saints, and to be had in Reverence of all them that are round about Thee. Altho' thou art infinitely exalted above all the Prayers and Praises, above all the Adorations and Acknowledgments of thy Creatures, yet such is thy *astonishing* Kindness and Condescension, as not only to indulge us a Liberty of Access unto Thee, but also to account thy self highly honour'd by us, when we come into thy Presence to celebrate thy Praises, and to renew our Acquaintance and Communion with Thee in the Publick Duties and Exercises of thy Worship and Service. In an *humble Sense* of our Unworthiness, in a *cheerful Compliance* with our Duty, and in a *thankful Acknowledgment* of our Privilege, we desire to go forth this Day, to worship at thy Footstool, and to pay our Vows in the great Congregation. God Almighty pardon to us all the Errors of our Life past, and suffer them not to stand this Day as a Partition-Wall betwixt thy Majesty and our Souls, to *hinder* either the Ascent of our Prayers up to Thee, or the Descent of thy Grace and Mercy upon us. Help us seriously to consider, now our Faces are toward thy House, whose

I

Word

152 *A Prayer on the Lord's Day.*

Word it is we are going forth to hear, whose Work it is we are about, and unto whom we must all render a strict, and for ought we know, a very sudden Account, for all Opportunities and Seasons of Grace we are intrusted with.

Let us hear that Word of thine which shall be either read or preach'd this Day unto us, and receive it also as a Message sent from Heaven unto us, to guide us in the Way that leads thither: O let us love thy Precepts, tremble at thy Threatnings, and hope in thy Promises. Let us, and all that shall join with us, hear thy Word without Prejudice, entertain thy Truths without Partiality, and obey from the Heart that Form of Doctrine which shall be deliver'd to us.

Succeed with thy Blessings the Labours of all thy Ministers and Ambassadors this Day; and especially be with thy Servant whom thou hast set as a Watchman over this Place and People, that he may speak as the Oracle of God, and deliver thy Message plainly and persuasively, that it may become effectual for the informing of our Judgments, for the renewing of our Natures, for the reforming our Lives, and for the Eternal Salvation of every one of our precious and immortal Souls in the Day of our Lord Jesus, who hath both directed and commanded us when we pray to say, *Our Father, &c.*

A Prayer on the Lord's Day. 153

A Prayer to be used on the Lord's Day Evening, or at any other Time after we have attended upon Almighty God in his Publick Worship.

MOST Glorious and Holy Lord God! We thy unworthy Servants humbly present our selves this Evening at the Footstool of thy Throne of Grace and Mercy, to offer up unto thy Majesty, the God of our Mercies, our Evening Sacrifice of Praise and Thanksgiving, for all that abundant Grace and Goodness which we have experienced from Thee in the whole Course of our Lives. We bless Thee for our Creation, that thou mad'st us Reasonable Creatures, capable of knowing, serving, and enjoying Thee our great Creator. We magnify Thee for our Preservation, that by the same Omnipotent Power which created us at first out of Nothing, thou hast sustained us to this Moment in Life and Being, in Health and Strength, when so many are either gone down to the Chambers of the Grave, or confin'd to Beds of Languishing and Weakness, weary of their Beds and their Lives together. O our God! how does the Health and Ease of one Day deserve the Thankfulness of our whole Lives! But above all, we adore Thee for thine inestimable Love in our Redemption by the Son of thy Love, the Holy Jesus: We thank thee, that he lived exemplarily, that he died meritoriously, that he rose again victoriously, that he ascended into Heaven triumphantly, and there intercedes prevalently at the Right Hand of his Father

154 *A Prayer on the Lord's Day.*

Father and our Father, of his God and our God : For all the invaluable Fruits and Benefits of this our dear Redeemer's Undertaking for us: We laud Thee, we bless Thee, we magnify Thee, we glorify Thee, we give Thanks unto Thee, Holy Father, Heavenly King, Almighty and Everlasting God, *most humbly* beseeching Thee, that as thou hast been pleased to call us to the Knowledge of thy Son, and to believe in him, so thou would'st *increase* this Knowledge, and confirm this Faith in us evermore; that every one of us that nameth the Name of Christ may be careful to depart from all Iniquity, and may walk worthy of our Holy Profession, answering the Dignity and Obligation of our Christian Name. We Bless Thee also for the Mission and Descent of the Holy Ghost, to be a Witness of our Saviour's Exaltation, and to supply the want of his bodily Presence. We most earnestly beseech Almighty God that every one of us may be quickned by his Renovation, that we may be acted by his Influences, and animated in our Devotions by his Assistance : O! may all our good Purposes, and pious Resolutions, which are the Effect of the Holy Spirit's *Inspiration*, be perpetually cherished in our Minds by him, which otherwise will fade and wither, will languish and die! We can never sufficiently, O Lord, magnify thy Mercy and Goodness, for the invaluable Gift of thy Gospel to us, which has revealed unto us the Way of *Salvation*, and for the many *Opportunities* enjoy'd by us of Hearing the Word of thy Grace dispensed to us : Pardon to us our great Unthankfulness for the Continuance of
of

A Prayer on the Lord's Day. 155

of thy *Ordinances*, and our great Unfruitfulness under them. We confess with Shame and Sorrow, we have been too careless and *unattentive* Hearers of thy Holy Word, remembering little, and practising less. How often have we turned our Backs upon thy holy Table, as if we judged the Love of our *dying Redeemer* not worth remembering by us ? Or if we have not wholly neglected that sacred Ordinance, we have not so grown in the Graces and Comforts of thy Holy Spirit by it as we might have done.

Forgive unto us the Sins of this Day, more especially pardon to us the Iniquities of our Holy Things, our Unpreparedness for, our Backwardness to, our Deadness and Dulness in the Performance of those high and holy Duties we have this Day been engaged in ; let our Persons and Performances find a gracious Acceptance with Thee, in and through our worthy Mediator : for his Sake receive us and ours into thy Protection this Night, may we lie down in thy Fear, arise in thy Favour, and our Rest be made refreshing to us, and we thereby better enabled to serve thee in our several Vocations and Callings in the Day that is approaching. Extend thy Compassion to the whole World, pity the deplorable Ruins of Mankind, send forth the Light of thy Gospel into the dark Corners of the Earth, that perish for want of *Vision* : Especially remember thy Church wheresoever dispers'd, or howsoever distress'd ; be a perpetual Protection and Defence to that Part of thy Church which thine own Right-hand has planted, and hitherto so miraculously preserv'd in these Nations to which we
be-

156 *A Prayer on the Lord's Day.*

belong. We thank thee, O Lord, for all the wonderful Appearances of thy Power and Goodness towards us ; and we beg of thee to establish us upon such Foundations of Righteousness and Peace, that it may never more be in the Power of our restless Adversaries to disturb us.

O God Almighty, guide, bless and protect thine anointed Servant, our Sovereign Lord King *GEORGE* ; let his Days on Earth be many and happy, and after a long and religious Reign upon a peaceable and unmolested Throne, crown him with the Rewards of a glorious and blessed Immortality.

Bless him and us in his Royal Relations, with all the Nobility, the Judges, Magistrates, Gentry, and Commonalty of this Land ; and grant them All, Wisdom and Grace to fear *GOD*, honour the King, and to love one another.

But for the sake of all, bless all those that administer unto Thee in holy Things, and let all the Governors and Pastors of thy Church further the Edification of it by Soundness of Doctrine, and Holiness of Life ; but especially bless the Ministry of thy Servant in this Parish, and make it successful for the Conversion, Edification, and Salvation of all that sit under it.

Remember all the Sons and Daughters of Sorrow and Affliction, and dispense thy Mercies suitably to their various Necessities : Do good to all our Friends, Relations, and Acquaintance. Pardon and forgive our Enemies ; and do more abundantly for us, ours, and all thine,
than

than we are able to ask, or worthy to receive, for Christ's sake ; in whose Name and Words we further call upon thee.

Our Father, &c.

A Family Prayer for the Morning.

O Eternal, Ever-glorious, Ever-gracious, and Merciful Lord our God! Thou fillest the Heavens with thy Glory, the Earth with thy Goodness, and all Places with the Immensity of thy Presence. We pray thee to fill our Hearts with awful Apprehensions of thy great and glorious Majesty, that whenever we come before thee, we may sanctify thy Name in all our Religious Addresses to thee.

We holily admire, and humbly adore thy Divine Goodness towards us, in this invaluable Privilege of our *Admission* to the Throne of Grace (which our dear Redeemer has purchased for us) by Faith, in whose Mediation 'tis that we offer up our Prayers and Supplications now unto thee, beseeching thee for his Satisfaction-sake, to pardon our Iniquities, and for his Intercession-sake to hear our Prayers.

It is, O Lord! the sincere Desire of our Souls this Morning, to give Glory to thy Name by a free *penitent* Acknowledgment and Confession of our Sin and Guilt, which has rendred us all justly liable and obnoxious to thy Wrath and Curse.

Particularly, we lament before God the want of the Original Purity and Perfection of our Natures, the Loss of thy Divine Image which

was stamp'd upon our Souls in the first Creation : O how have we by our Apostacy from God, forfeited his Favour and lost his Likeness, being by Nature Children of Wrath, because Children of Disobedience !

Help us also to lie down at thy Foot in a sorrowful Sight and Sense of the manifold Actual Transgressions and Provocations of our Lives.

Humble us greatly for all the Follies and Indecencies of our Childhood, for the Vanities of our Youth ; and the Sinfulness of our Riper Years ; for our Sins of Ignorance and against Knowledge, of Weakness, and of Wilfulness, of Omission, and of Commission, against thy Law, and against thy Gospel, against the Motions of thy Holy Spirit, and the Checks of our own Consciences. We lament and bewail them all in thy Presence, they are our Grief and our Shame, and the Burden of our Souls ; God Almighty pardon them unto us ; blot them out of thy Book, bury 'em in our Saviour's Grave, that they may never arise more, either in this World to shame us, or in the World to come to condemn us.

And as we humbly *implore* thy pardoning Mercy for the Errors of our Life past, so we do importunately beg the Aids of thy Divine Grace, to empower us against the Dominion of Sin for the Time to come, let the Grace of God which has appeared to us in thy Gospel, teach every one of us practically to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World. And may Almighty God dispose us all by his Grace
for

for ever to continue faithful to him, that with full Purpose of Heart we may cleave unto the Lord ; and continuing *faithful to Death*, we may obtain the *Crown of Life*

Prepare and fit us for thy whole providential Will and Pleasure. We pray thee compose our Minds, in all Conditions of Life, to a quiet and steady Dependance on thy good Providence, that we may be solicitously careful for nothing, but in every Condition, by Prayer and Supplication let us make our Request known to God : Mind us of our Mortality, and let us never be forgetful of our latter End ; help us practically to understand how frail we are, and let us wisely prepare for that great Change of ours which will translate every Soul of us into an Unchangeable and Everlasting State.

Extend thy Goodness and Compassion to the whole World : Pity the deplorable Ruins of Mankind ; think upon the dark *Corners* of the Earth, where the Gospel is not preached : And where-ever thou hast a Church planted, perpetually watch over it, and be a Protection to it : Continue thy loving *Kindness* to this Church and Nation to which we belong ; *pardon our Sins*, avert our Judgments, heal our Breaches, compose our unreasonable Divisions : Bless our Governors, especially thy Servant on the Throne, let his Reign over us be long and prosperous. Bless all the Governors and Teachers of thy Church, particularly him and his Labours who administers to thee and us in Holy Things. Let all in an afflicted Condition be had in Remembrance by God ; give them Patience under their Sufferings, Advantage by them, and
in

in thy good Time a happy Issue and Deliverance out of them. Bless all our Relations, Friends, and Acquaintance; Pardon and forgive our Enemies, and enable us to forgive them also.

And now, O Father! Accept, we pray thee, our thankful Returns of all the Instances of thy Goodness towards us, particularly for our Creation, Preservation, and all the Blessings of this Life, but especially and above all, for thy wonderful Love in the Redemption of Mankind by the Son of thy Love, the Holy Jesus: We bless thee for the Means of Grace, and for the Hope of Glory. We thank thee for all the *Comforts* and *Conveniencies* of Life afforded to us, for thy good Hand of Providence over us this last Night, and for raising us up this Morning to see the Light of another Day. Take every one of us into thy particular Care and Protection, prosper the Labour of our Hands, and bless us in all our lawful Undertakings, preserve us from the Evil of Sin, and keep us in perpetual Peace and Safety, thro' Jesus Christ our Lord; in whose prevailing Name and Words we call upon thee,

Our Father, &c.

A Family Prayer for the Evening.

O Eternally glorious and incomprehensibly great and gracious Lord God! who art infinitely exalted above all the Prayers and Praises of glorious Angels and glorified Saints, yet such is the Condescension of thy Grace and Good-

Goodness, as not only to invite us into thy Presence, but also to account thy self honour'd by us when we come before thee, and renew our Acquaintance and Communion with thee, in the Duties and Exercises of thy Worship and Service.

We humbly pray, that none of our Iniquities may divide or separate betwixt God and us, but whereinfoever we have offended, be gracious to us in the Pardon and Forgiveness of it.

Pardon, O Lord, unto us our Original Corruption ; remember not against us the Follies of our Childhood, the Sins of our Youth, or the Provocations of our riper Years, but according to the Multitude of thy tender Mercies in Christ Jesus, blot out our Transgressions, wash us thoroughly from our Wickedness, and cleanse us from all our Sins : *Create in us a clean Heart, O God, and renew a right Spirit within us ; purge us with Hyssop, and so shall we be clean ; O wash us in the Blood of the Immaculate Lamb, the Crucified Jesus, and so shall we be whiter than Snow.*

And grant, O Lord, that we may never more return to the Love and Practice of our former Sins, but proclaim and prosecute an open and irreconcilable War against them ; yea, enable us by thy Grace to *die daily* to them, and *live unto Righteousness and true Holiness*, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Goodness of Living.

Guide us, we pray thee, through all the difficult Passages of our Lives, by the conduct of

thine unerring Providence, and in all Conditions of Life let thy Grace be abundantly sufficient for us : Leave us not one Moment to our selves, lest we become a Prey to every Temptation ; but carry us joyfully thro' all the Difficulties of Life, and support us powerfully in and under the Agonies of Death.

Keep us ever mindful of our latter End, and from flattering our selves with the Hope and Expectation of a long Continuance of Time here in the World ; but let it be our great Ambition and Desire, not so much to live long, as to live well, to be useful and serviceable to Almighty God in our Place and Generation, knowing that 'tis nothing but a useful and well-spent Life that can render our Death happy, and our Resurrection glorious : And, O God, mercifully assist and succour us in our last Moments, *In the Hour of Death, and in the Day of Judgment, good Lord deliver us.* Remember all thine all the *World* over, destroy the Kingdom of Sin, Satan, and Antichrist : enlarge the Borders of thy Son's Kingdom, and give him the *Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession.* Be favourable and gracious to these Nations of *England, Scotland, and Ireland* : Humble us for all our provoking Sins, avert our impending Judgments, prevent what we fear, remove what we feel, and in thy own Time establish us upon such Foundations of Righteousness and Peace, that it may never more be in the Power of our restless Adversaries to disturb us.

Bless our Governors, and all that are in Authority over us, both in Church and State, especially

especially thine anointed Servant on the Throne, King *George* ; and grant that under the Shadow of his Government we may lead quiet and peaceable Lives in all Godliness and Honesty. Remember all the Sons and Daughters of Sorrow and Affliction, especially any that are near unto us, lying under thy Hand in bodily Sicknes ; sanctify, we pray thee, all thy Fatherly Corrections to them, and grant that the Sense of their Weakness may add Strength to their Faith, and Seriousness to their Repentance ; raise them up, if it be thy Will, and give them Wisdom and Grace, to lead the residue of their Lives in thy Fear, and to thy Glory ; and prepare us for the like Adversities.

Finally, we bless and praise thy Holy Name for all thy Mercies vouchsafed to us ; for the Source and Fountain of them all, the Holy Jesus ; for all the invaluable Fruits and Benefits of his *Incarnation, Death, Resurrection, and Ascension* ; for the present Means of Grace, and the Hopes of future Glory. We praise thee also for all temporal Blessings, for the Use of our Reason, for the Preservation of our Health and Strength, for thy watchful Care and good Providence over us this Day.

Pardon us the Sins of this Day, whether in Thought, Word, or Deed, committed against thy Divine Majesty ; take us this Night into thy Care and Protection, and give us comfortable Rest and Repose ; defend this Habitation, and all about it, from Fire, Storm and Tempest, and from every sad Accident ; deliver us from the Power and Malice of evil Spirits,

164 *A Prayer for a private Person.*

rits, and keep us out of the Hands of evil Men : And when we awake in the Morning, let us be still with thee ; and every one of us in our several Vocations serve thee faithfully and painfully to our dying Hour. All which we humbly beg in the Name and Mediation of the infinitely worthy Jesus, who in Compassion to our Infirmities, has commanded us to say,

Our Father, &c.

A Morning Prayer for a private Person.

O Eternal and ever-blessed God ! Thou art in thy self infinitely glorious, in the Son of thy Love transcendently gracious. In all Humility I bow before thee, adoring thy Divine Majesty, by whose Power I was brought into the World, and by whose Providence I have been preserv'd to this Moment. I acknowledge that I brought a sinful Nature into the World with me, from whence all actual Transgressions have flown and proceeded, as impure Streams from a polluted Fountain. O Lord, humble me, and that greatly, for my Original Corruption, for the Follies of my Childhood, for the Vanities and Impieties of my Youth, and the Transgressions and Provocations of my riper Years ; give me a particular Sight of them ; work in my Soul an *ingenuous* and *godly Sorrow* for them, and an *impartial Hatred* and *Enmity* against them : Accept of the Death and Sufferings of thy Son, as a full Satisfaction of thy Justice for all that Wrong I have

A Prayer for a private Person. 165

I have done to the Holiness of thy Law, and enable me by Faith to repose the entire Trust and Confidence of my Soul on the Sufficiency of his Merits. O let thy Ho'y Spirit, for the time to come, so direct, sanctify, and govern both my Heart and Life in the Ways of thy Laws, and in the Works of thy Commandments, that in all my Thoughts, Words, and Works, I may ever seek thy Honour and Glory, and may so order my Conversation aright, that at Death I may see the Salvation of God. Prepare me for a sick Bed, and fit me for a dying Hour: O let not God be a Stranger, nor my Conscience a Terror to me, when I come to die, but do thou mercifully assist and succour me in my last Moments; *In the Hour of Death, and in the Day of Judgment, good Lord deliver me,* and conduct me safely to thine Everlasting Kingdom. I bless thy Name, O Lord, for that good Providence of thine which has brought me to the Light of another Day; do thou so prevent me with thy Grace, so direct and assist me by thy holy and good Spirit, that I may not this Day run into any Sin or Temptation; that I may not follow nor be led by any worldly or carnal Lusts, but be enabled in my Place and Station to perform my Duty to thy self, and my Neighbour, with such Care, Fidelity, and Chearfulness, as may be acceptable both to GOD and Man. I humbly commend this Church and Nation to thy merciful Care and Protection: Let our gracious King live in thy Sight, and rule in thy Fear; and let all his Subjects fear GOD, honour his Majesty, and love one another.

H 3

Assist

166 *A Prayer for a private Person.*

Assist all thy Ministers in their hard and difficult Work, and follow their Endeavours with thy Blessing, particularly his, who labours among us in thy Word and Doctrine. Pity all in an afflicted Condition, pardon their Sins, and supply their Wants. Remember all my Relations for good, requite the Kindness of my Friends, and forgive my Enemies, and enable me to forgive them also. These Mercies, with whatsoever else thou know'st to be needful for me and all Mankind, I humbly beg in the Name and Mediation of my blessed Redeemer, saying as He has taught me :

Our Father, &c.

An Evening Prayer for a private Person.

MOST holy and ever-blessed Lord God ! the Father of Mercies, the Fountain of Goodness, and the Author of all Grace ! I desire again this Evening to bow before thy Mercy-seat, to adore and praise thy glorious Majesty, for thy gracious Care and Providence over me the Day past. Pardon unto me (most merciful Father, I most humbly beseech Thee) whatever I have committed or omitted this Day contrary to my Resolutions and Obligations ; pity my Weaknesses, and accept my sincere Endeavours to serve and glorify thee. Wherein I have been wont to slip, Lord, help me to be more watchful ; wherein I have been careless
and

and negligent, let me use greater Diligence and Circumspection ; help me more sensibly to groan under this Body of Sin which I carry about with me, and which so interrupts me in thy Service, that *when I would do Good, Evil is present with me.* And, O that the Sense of that Corruption which I find stirring in my Soul, may cause me more earnestly to implore the Help of thy blessed Spirit, which alone can enable me to mortify all my evil and corrupt Affections, *to deny all Ungodliness and Worldly Lusts, and to live soberly, righteously and godly in this present World.* Raise up my Heart and my Affections above this World and the Things below, and place them upon thy Self and the Things that are above ; help me daily to call to mind the Things of Eternity and another World, and to believe them as certainly as if I saw them with my bodily Eyes. Hear, O Lord, and answer the Supplications and Prayers which have been put up unto thee by any of thine this Day, on the behalf of this Church and Nation : Grant that *Peace and Happiness, Truth and Justice, Religion and Piety, may be established among us for all Generations.* Secure the Person of thy Servant King George from all Attempts of Violence ; and let all that are in Authority under him execute Judgment and Justice impartially, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Godliness. Let all that minister unto thee in Holy Things endeavour, both by the Purity of their Doctrine and the Piety of

168 *A Prayer for a private Person.*

their Lives, to win many to a Love of Holiness and Religion, that they may shine as the Stars for ever and ever. Pity all those that are in a worse Condition than my self; supply their Wants of thy Abundance, and work in me a Readiness of Disposition to administer to their Necessities according to my Ability. Accept my thankful Returns to thy Majesty for all thy Mercies, for the Fountain of them all, the Holy Jesus; for all the invaluable Benefits of his Incarnation, Death, Passion, Resurrection, Ascension, and Intercession, for the Gift of thy Holy Spirit, for the Light of thy glorious Gospel, for all the Comforts and Conveniencies of Life afforded to me, which many better than my self are depriv'd of; for thy watchful Care and good Hand of Providence over me this Day. Receive me into thy Protection this Night, sanctify my Rest, and keep me from sinning against thee upon my Bed; let the natural Repose of my Body put me in mind that e'er long I must sleep in the Bosom of the Grave, and wake no more till the Morning of the Resurrection; for which solemn Hour, good Lord prepare and fit me and all Mankind, by a renew'd frame of Heart, and a Religious Course of Life, for thy Mercy's sake in Christ Jesus, who has both directed and commanded me, when I pray, to say,

Our Father, &c.

A

A Prayer before the Sacrament.

O Eternal and Ever-glorious God ! who dwellest in the highest Heavens, yet in the humblest and lowest Hearts ; in a great sight of thy infinite Majesty, and Adorable Excellencies, as also in a deep Sense of my own Vileness and Unworthiness, I come unto thee, beseeching thee, for the Passion of thy dear Son, to accept of me, a poor Prodigal, now returning to thee, and casting my self at thy Feet, who am by Nature a Child of Wrath, by Practice a Child of Disobedience, and therefore liable and obnoxious to thine everlasting Wrath : But thou of thine infinite Goodness hast promis'd me thy Favour and Friendship in Christ, if at the Call and Invitation of thy Gospel I will accept the Merit of his Death, and submit to the Authority of his Laws, and proclaim and prosecute an open and irreconcilable War against all known Sins, the Enemies of thy Glory, and Disturbers of my Peace. O Lord, I heartily lament them, and from the bottom of my Soul I renounce them all, whether in Thought, Word, or Deed, committed against thy Divine Majesty, faithfully covenanting with Thee, for the Time to come, not to allow my self in any known Sin, but to use all those Means, which I find prescrib'd by thee in thy Word for my spiritual Advantage, and for the Death and Destruction of all my Corruptions. O thou God and Father of Heaven, whose Thoughts of Mercy towards me have been

170 *A Prayer before the Sacrament.*

from everlasting, I dedicate my self, Soul, Body, and Spirit, to thy Service and Glory, as a small Return of Duty and Thankfulness for thy matchless Love, promising to serve Thee in Righteousness and true Holiness all the Days of my Life. O thou blessed Jesus! the precious Lamb of God, whose Soul was made an Offering for Sin, and who hast declar'd thy Readiness to receive and embrace Repenting and Returning Sinners, receive me graciously, who am weary and heavy laden with the Burden of my Sins, and humbly desire by Faith to approach unto thee; I own my self unworthy to gather up the Crumbs that fall from thy well-spread Table, much more unworthy to be entertain'd at it; but seeing such is thy condescending Grace and Love to invite me to the Participation of thy self, I do here with all Humility accept thee for my Lord and Saviour, for my King, Priest, and Prophet: O permit me to come to thy holy Table to ratify this Engagement. And, O thou holy and good Spirit, the Sanctifier and Comforter of thy Church and Children! enable me to resign my self entirely unto the Guidance and Dominion of thy Grace, that I may evermore hereafter walk in the Spirit, and not fulfil the Lusts of the Flesh. And now that I am going to thy Holy Table, in Obedience to my Lord's Command, to commemorate his dying Love, vouchsafe thy gracious Presence with me, and render thy self powerfully present to my Mind and Thoughts: O help me, that I may attend my Lord without Distraction: Enable me to give up my self an holy and acceptable Sacrifice

A Prayer after the Sacrament. 171

fice to my Redeemer, who has given himself a meritorious Sacrifice for my Redemption. O help me to follow my Holy Lord's Example in all the Steps of an imitable Virtue. Let me admire and imitate his condescending Humility, his fervent Charity, his Patience under Sufferings, his Readiness to forgive Injuries; and let the same Mind ever be in me which was also in Christ Jesus; that having been a Welcome Guest at thy Table here on Earth, I may hereafter be adjudg'd worthy to be call'd to the Supper of the Lamb, and may feast with my blessed Redeemer in his everlasting Kingdom. All which I ask in the Name, and thro' the Mediation of Jesus Christ, saying,

Our Father, &c.

A Prayer after the Sacrament.

FOR ever blessed be thy great, thy glorious, and thy holy Name, O Lord, for all the unspeakable Favours and Benefits vouchsafed to me, and to all Mankind; particularly for thy invaluable Love in giving thy dear Son to die for me in the Sacrifice, and to be my spiritual Food and Sustenance in the Holy Sacrament. Lord, who am I, and what am I, that thou hast been pleas'd to admit me this Day into thy Presence, to renew my Covenant with thee, which I have so often and so perversly broken before thee! I have once more lifted up my Hand to the most high God, and
sworn

172 *A Prayer after the Sacrament.*

sworn Allegiance to my Sovereign and my Saviour ; O keep it in the Purpose of my Heart for ever to continue stedfast in thy Covenant ; and let neither the Smiles of a flattering World allure me, nor the Frowns, Threats, and Terrors of an angry World, be ever able to drive me from my Duty, or hinder me in the Way of well-doing. Holy Father, accept, I beseech thee, of that renew'd Dedication which I have made of my self this Day unto thee, even of my whole Man, Soul, Body, and Spirit, to thy Service and Honour. And now, Glory be to thee, O God the Father, whom I shall from this Day forward with an humble Expectation look up unto, as my Father and God in Covenant : Glory be to thee, O God the Son, who hast lov'd me, and wash'd me from my Sins in thine own Blood, and art now become my Saviour, my Justifier and Redeemer : Glory be to thee, O God the Holy Ghost, who hast by the Power of thy Victorious Grace overcome the Obstinacy of my Heart, and turn'd it from Sin to God. O Lord God ! thou hast been pleas'd to permit me to renew my Baptismal Covenant, O grant me the Assistance of thy Grace, that I may be faithful to that Covenant ; for truly I am thy Servant, I am thy Servant, heartily devoted to thy Fear : O let me never more start aside from my Vows like a broken Bow, but give me such a Stedfastness and Stability of Mind, such a Firmness and Fixedness of Resolution, that my after Conversation may be suitable both to my present Profession and future Expectation ; that so I may in all Companies, and in all Conditions, walk worthy of him

him that has call'd me to his Kingdom and Glory. And let the Sense of my Redeemer's Love this Day to me, enflame my Heart with a never-failing Charity to all Mankind, whom I pray God to do good unto, especially to his Church, and to these Nations under his Majesty's Care and Inspection (whom may God Almighty for ever bless) and work in the Minds of all Christians a Dread of thy Name, and Honour of their Superiors, and an unfeign'd Charity one towards another. All which Mercies I humbly beg in the Name of the Holy Jesus, saying,

Our Father, &c.

A Prayer for a Child, to be used Morning and Evening.

ALmighty God, who madest me, and hast preserv'd me to this Hour, I praise, and glorify thy Name for all thy Mercies. Look graciously upon me, and bless me, I humbly beseech thee, Pardon all my Sins, and give me Grace to remember and put in practice my Baptismal Vow, *by renouncing the Devil and all his Works.* O do thou incline my Heart to that which is good; give me Grace to fear thee, and to keep thy Commandments; make me *dutiful to my Father, Mother, obedient to my Teachers, humble and reverent to all my Betters, meek and courteous to all People, and enable me to do to others as I would have them do to me.*

Preserve me from bearing Malice or Hatred
in

in my Heart, from Lying and Stealing, and all evil Thoughts, Words, and Actions. Guide me by thy Holy Spirit, that I may live to thy Glory, and hereafter attain Everlasting Life.

Lord, bless all my Relations and Friends, and save and defend them and me from all Dangers [*this Day and Night*] evermore, thro' Jesus Christ our Lord. *Amen.*

Our Father, &c.

A Prayer at our first Entrance into the Church.

LORD, I am now in thy House, assist, I pray thee, and accept of my Services; enable me, and all who are this Day met in thy Name, to worship thee in Spirit and in Truth. Let thy Holy Spirit help our Infirmities, and dispose our Hearts to Seriousness, Attention, and Devotion; and grant that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, thro' Jesus Christ our Saviour. *Amen.*

A Prayer at Church, after the Service is ended.

Blessed be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Grant

Grant that I, and all that profess thy Name, may be Doers of thy Word, and not Hearers only: Pardon our Wandrings and Imperfections, and accept both us and our Services, thro' our only Mediator Jesus Christ. *Amen.*

Grace before Meat.

Bless to us, O Lord, these thy good Creatures, which we are now about to receive; give them Strength to nourish us, and us Grace to serve thee, thro' Jesus Christ our Lord. *Amen.*

Grace after Meat.

WE acknowledge, O God, our Dependance upon Thee, and give thee Thanks for feeding us at this Time, and for all thy other Benefits.

[God preserve his Church, the King, the Royal Family, and these Realms, and grant us Grace and Peace, and Life everlasting] thro' Jesus Christ our Lord. *Amen.*

Another Grace before Meat.

Bless me, O Lord, in the Use of thy good Creatures; grant that what Strength I receive from them, I may employ and improve to thy Service and Glory, thro' Jesus Christ. *Amen.*

Grace after Meat.

I Give thee hearty Thanks, O Lord, for this present Refreshment, which by thy Bounty I have received: Grant that as I continually depend upon thee, so I may be guided by thy Fear all my Days, thro' Jesus Christ. *Amen.*

*An Hymn, or Psalm of Praise, for the
Lord's Day.*

THIS is the Day, the Lord's own Day,
A Day of Holy Rest :
O teach our Souls to rest from Sin ;
That rest will please thee best.

This is the Day, thy Day, O Lord,
On which thou didst arise
For Sinners, having made thy self
A Sinless Sacrifice.

Thou, thou alone redeemed hast
Our Souls from deadly Thrall,
With no less Price than precious Blood,
The Purchase of us all.

Hadst thou not dy'd, we had not liv'd,
But dy'd eternally :
We'll live to him that dy'd for us,
And praise his Name on high.

Thou dy'dst indeed, and 'rose again,
And didst ascend on high,
That we poor Sinners, lost and dead,
Might live eternally.

Thy Blood was shed instead of ours,
Thy Soul our Guilt did bear,
Thou took'st our Sins, gave us thy self ;
Thy Love's beyond compare.

Welcome and dear unto my Soul
Is thy most Holy Day :
But what a Sabbath shall I keep
With thee, my God, for aye !

I come, I wait, I hear, I pray,
Thy Footsteps, Lord, I trace :
I joy to think this is the Way
To see my Saviour's Face.

These are my Preparation-days,
And when my Soul is dress'd,
These Sabbaths shall deliver me
To mine Eternal Rest.

An Hymn, or Song of Praise, for the Morning.

LORD, for the Mercies of this Night
My humble Thanks I pay :
And unto thee I dedicate
The First-fruits of this Day.

My God was with me all this Night,
And gave me sweet Repose ;
My God did watch, even whilst I slept,
Or I had never 'rose.

How many groan'd and wish'd for Sleep,
Until th' Approach of Day,
Weary both of their Bed and Life,
Whilst I securely lay !

Whilst I did sleep, all Dangers slept,
No Thieves did me affright,
Those Evening Wolves, those Beasts of Prey,
Disturbers of the Night, No

178 *An Hymn for the Evening.*

No raging Flames nor Storms did rend
The House that I was in :
I heard no dreadful Cries without,
Nor doleful Groans within.

What Terrors have I 'scap'd this Night,
Which have on others fell !
My Body might have slept its last,
My Soul have wak'd in Hell,

Let this Day praise thee, O my God,
And so let all my Days ;
And, O let my Eternal Day
Be thy Eternal Praise.

An Hymn or Song of Praise for the Evening.

MY God, my only Help and Hope,
My strong and sure Defence,
For all the Mercies of this Day
I bless thy Providence.

As in the Day thou art about
The Path wherein I tread,
So now, when I lie down to rest,
Be thou about my Bed.

God was my Sun and Shield all Day,
My Keeper and my Guide ;
His Care was on my Frailty shewn,
His Mercies multiply'd.

Minutes and Mercies multiply'd
Have made up all this Day ;
Minutes came quick, but Mercies were
More swift and free than they.

New

An Hymn before the Sacrament. 179

New Time, new Favours, and new Joys,
Do a new Song require:
'Till I shall praise thee as I would,
Accept my Heart's Desire.

A short Hymn for the Evening.

NOW from the Altar of my Heart
Let Intense-Flames arise:
Assist me, Lord, to offer up
My Evening Sacrifice.

Lord, watch and ward when I shall sleep,
I humbly thee implore;
Thine Angels let my Guardians be,
Both now and evermore.

Into thy Hands do I commit
My Spirit, which is thy Due;
For why thou hast created it,
Yea, didst redeem it too.

Lord, if I live, let me be thine,
Thine also if I die:
Come Life, come Death, let Heav'n be mine,
Amen, Amen, say I.

An Hymn before the Sacrament.

THIS Day the Lord of Hosts invites
Unto a costly Feast;
I will take care, and will prepare
To be a welcome Guest.

But *who* and *what* am I, O Lord?
Unholy, and unfit
To come within thy Doors, or at
Thy Table for to sit.

Awake

180 *An Hymn after the Sacrament.*

Awake, Repentance, Faith, and Love,
Awake O every Grace,
To meet your Lord with one accord,
In his most holy Place.

Worldly Distraction stay behind,
Below the Mount abide,
Cause no Disturbance in my Mind,
To make my Saviour chide.

O come, my Lord, the Time draws nigh
That I am to Receive ;
Stand with my Pardon sealed by,
Perswade me to believe.

Let not my Jesus now be strange,
Nor hide himself from me,
But cause thy Face to shine upon
The Soul that longs for thee.

Come, blessed Spirit, from above,
My Soul do thou inspire
To come again to my Lord's Board
With fulness of Desire.

O let my Entertainment now
Be so exceeding sweet,
That I may long to come again,
And at thy Table meet.

An Hymn after the Sacrament.

LORD, any Mercy short of Hell
For me it is too good ;
But, have I eat the Flesh of Christ,
And also drank his Blood ?

Myfte-

A Song of Praise.

181

Myſterious Depths of endleſs Love !

My Admiration raiſe :

O God, thy Name exalted is
Above the higheſt Praise.

My Saviour's Fleſh is Meat indeed,

His Blood is Drink divine ;

His Graces drop like Honey-combs,
His Comforts taſte like Wine.

This Day Chriſt has reſreſh'd my Soul

With his abundant Grace,

For which I magnify his Name,

Longing to ſee his Face.

O when ſhall I aſcend on high,

Moſt Holy, Juſt, and True ;

To eat that Bread, and drink that Wine,

Which is for ever New ?

To him that ſits upon the Throne,

And Chriſt the Lamb, therefore,

Be Glory, Bleſſing, Strength, Renown,

And Honour evermore.

Amen.

A Song of Praise for the Lord's Supper.

O Praise the Lord ! praise him, praise him,
Sing Praiſes to his Name ;

O all ye Saints of Heav'n and Earth,

Extol and laud the ſame :

Who ſpared not his only Son,

But gave him for us all,

And made him drink the Cup of Wrath,

The Wormwood and the Gall.

Frail Nature shrunk, and did request
That bitter Cup might pass :
But he must drink it off, and this
The Father's Pleasure was.

Lo then I come to do thy Will,
His blessed Son reply'd,
Yielding himself to GOD and Man,
He stretch'd his Arms, and dy'd.

He dy'd indeed, but rose again,
And did ascend on high,
That we poor Sinners, lost and dead,
Might live eternally.

Good Lord ! how many Souls in Hell
Doth Vengeance vex and tear !
Were it not for a dying Christ,
Our Dwelling had been there.

His Blood was shed instead of ours,
His Soul our Hell did bear ;
He took our Sins, gave us himself :
What an Exchange was here !
Whatever is not Hell it self,
For us it is too good :
But must we eat the Flesh of Christ ?
And must we drink his Blood ?

His Flesh is Heav'nly Food indeed,
His Blood is Drink divine,
His Graces drop like Honey falls,
His Comforts taste like Wine.
Sweet Christ, thou hast refresh'd our Souls
With thine abundant Grace ;
For which we magnify thy Name,
Longing to see thy Face,

When

When shall our Souls mount up to thee,
Most Holy, Just, and True,
To eat that Bread, and drink that Wine,
Which is for ever new?

An Hymn: a longing for Glory.

1. **J**erusalem! my happy Home,
When shall I come to thee?
When shall my Labours have an end?
Thy Joys, when shall I see?
2. Thy Gates are richly set with Pearl,
Most glorious to behold;
Thy Walls are all of precious Stone,
Thy Streets are pav'd with Gold.
3. Thy Gardens and thy pleasant Fruits
Continually are green;
There are such sweet and pleasant Flow'rs
As ne'er before was seen.
4. If Heaven be thus glorious,
Lord, why must I keep thence?
What Folly is't that makes me loth
To die, and go from hence?
5. Reach down, reach down thine Arm of Grace,
And cause me to ascend
Where Congregations ne'er break up,
And Sabbaths have no End.
6. When wilt thou come to me, O Lord?
O come, my Lord, most dear;
Come nearer, nearer, nearer still,
I'm well when thou art near.
7. My

184 *An Hymn ; a longing for Glory.*

7. My dear Redeemer is above,
Him will I go to see,
And all my Friends in Christ below
Shall soon come after me.

8. *Jerusalem* ! my happy Home,
O how I long for thee !
Then shall my Labours have an End,
Thy Joys when once I see,

Amen, Hallelujah.

Rev. xxii. 20.

Come, Lord J E S U S.

5 MA 56

F I N I S.

